THE UNITED CHURCH

APRIL 1, 1956

OBSERVER

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Letters

"Ministerial Haberdashery"

Dear Sir: At a time when money is so urgently required for starved missions and salaries of outpost ministers, it was refreshing to find one of your feature writers unafraid to speak his mind about "ministerial haberdashery." . . . An alternative to Mr. Davidson's "illustrated" sermon (see cartoon in same issue) could have been "Clerical Fads and Frills," and his text Ecclesiastes 1: 2.

Meadowvale, Ont. Rank and File.

Take This!

Dear Sir: The writer and others in our congregation were hoping that THE OBSERVER would improve with the new Editor but we were disgusted with the February 1st issue. Front cover resembled a cheap farm magazine, back cover advertising opera took the cake for a church paper, and within its covers were trashy articles such as discussing the height a cleric's collar should be, etc. . .

Tilbury, Ont. J. A. Fletcher.

Liked That Issue

Dear Sir: We have received the Feb. 1st OBSERVER, read it, and want to congratulate you on the fine and wholesome number it is. Others here feel the same.

I am an old retired farmer and know nothing about handling or publishing a church—or other—paper. However, I feel if this photo on outside of front cover had been inside, and that poem, True Love of God, on outside, it would not have looked so much like a farm paper. If I have overstepped please forgive me.

Ripley, Ont. J. W. Thompson.

Appreciated Article

Dear Sir: My appreciation of your article in February 1st issue on ways of family worship.

Gravenhurst, Ont. Grover Livingstone.

"Fiddlesticks" Says Chorister

Dear Sir: We are having some very interesting reactions to your recent editorial on church choirs wearing earrings. One of my finest choir members, a man who has loyally devoted about forty years of his life to this choir, chuckled and remarked, "Fiddlesticks!"

My own opinion is, why not dress up for God's service? Ours is a joyous religion, not a sackcloth and ashes type. Who made the gold, silver and precious stones, anyway? These are God's own handiwork, and why should we consider it bad taste to wear them in His presence? If a dear friend gave us a valuable piece of jewelry, and we wouldn't wear it when in the presence of that person, would he not feel it rather ungrateful. God, I feel sure, gave us these riches to adorn his daughters as well as His temple. . .

Port Dover, Ont. Gladys M. Morley.

"We attend every Easter and he still doesn't remember our name."

Liked Middle East Piece

Dear Sir: There are so many things I get in your paper that cheer and help but at times there are other things with which I do not agree. "The Crisis in the Middle East" was indeed helpful. We do look forward with great interest to its coming twice a month.

Away here in this backward part of Canada, we are very much alive and may yet give a good account of ourselves.

Dorintosh, Sask. Mrs. George Acton.

Should Raid Campus

Dear Sir: Zeal and fervour were undoubtedly displayed at Brockville by the McGill Seventy. What I question is the direction of that zeal and fervour. Rather than Brockville, might it not be more logical to direct the energy expended in that place towards the McGill campus itself? If three score and ten Christian students attending a theological college raided a campus like McGill University, things might happen too.

Kingston, Ont. Eldon R. Hay.

What's the Difference?

Dear Sir: Your article "Is It a Great Church?" should open the eyes of many. Thank you. Bravo! But why do the Southern Baptists succeed, where our Church fails to produce new men for the ministry?

I left Ontario last July, after having sold all I had, and with my wife am serving as a lay-minister in Wilcox United Church, Sask. And if it was not for Christ Jesus the Saviour Himself I would go home tomorrow. Why? "City ministers look down on rural ministers"; "ordained men (ordained is educated not gifted) despise greenhorns"; and where Greek and Hebrew seem to be "the thing" one needs to be able to serve Christ. Many gifted evangelists think the mountain too big to tackle! And have you tried to live as a leader in a manse with a car that likes gas, to make $2,400 stretch? The shepherds, the Samaritan women, the Disciples, you and I should preach the Gospel of Salvation alike! Shall we "invite 10,000 young men to preach Christ"? Or shall we pray?

John A. Dekker.

Doesn't Smoke, but . . .

Dear Sir: Congratulations on the new format of THE OBSERVER. Never mind the protests—they at least show that you are getting through. Would that we in the pastorate could get as direct and immediate responses sometimes.

It's a pity those of your correspondents who are exercised about the pastor smoking don't bother to read Matt., chap. 7, vs. 3 and following, or Luke 6: 42, or for that matter, John 8: 15 or Luke 12: 14. Incidentally, I don't smoke, but I do think these self-appointed pastoral policemen could be better employed.

Castor, Alta. Basil Hartley.

Devotions

By PETER GORDON WHITE

EASTER is the high tower of Christian festivals. From this vantage point we survey every other celebration of the Christian year. From this point we take perspective on our life and God's love.

Easter is "early" this year, but not as early as it might be. The "movable feast" of Easter had the bounds of its movement set by the famous Church Council of Nicaea in the year 325. March 21 was decreed the reckoning point, that day and the first full moon following it. The first Sunday after the first full moon after March 21 was established as Easter Sunday. It has remained so since A.D. 325, making it possible for Easter to fall any day between March 22 and April 25.

Christ's resurrection on the first day of the week made Sunday the holy day for all Christendom, and gave a special meaning to every Sunday as "a little Easter" and the occasion for the remembrance of the resurrection life.

Tragedy, Hope, Joy

IN CHRISTIANITY there is a remarkable combination of two opposites held in creative tension with each other. It is a religion of tragedy, in that it seeks not to hide its face from any aspect of man's predicament. But it is a religion of hope and joy, in that it understands how tragedy can be transcended.

Christianity is a religion of the Cross, yet it is a singing religion, in which the dirge gives way to the songs of triumph.

—Lewis Joseph Sherrill

Alive

THORNTON WILDER, brilliant and famous playwright, has a brother in Harvard Divinity School. Professor Amos N. Wilder does not use the glittering and glamorous medium of the theatre to express his thoughts, but those interested in theology and literature recognize in him the authenticity of a true Christian poet.

Here are his Easter thoughts on Peter's declaration at Pentecost:

"But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it."

His spirit lives; he died and is alive,
That pure will haunts this guilty world forever.
How could men's idle fury drive
That mighty shepherd from his sheep? Or sever
His heart from Mary's, Peter's? Or deprive
Iscariot and the thief of his blest rod,
Far in the ultimate night apart from God?

Never, never
Could death's thin shadows dim that ardent Sun!
He walks amid the Golden Candlesticks
Today, and lights all souls while time shall run,
Who on the Crucifix tree by his own troth affixed
Has knit the life of God and man forever.

Daily Bible Readings

EASTER church services may bring you the urge to take up a regular programme of reading your Bible daily.

We invite you to join others who follow this good habit by reading the selected portions of Scripture listed in each issue of THE OBSERVER's Devotional Page.

Here are your selections for the next two weeks.

Apr. 1. Eternal Victory 1 Corinthians 15: 50-58

Luke's Story of the Early Church
Power for a World Mission—Acts 1—2.

Apr. 2. Waiting for Power.....Luke 24: 44-49
Apr. 3. Promise of Power .....Joel 2: 28-32; Acts 1: 8
Apr. 4. The Comforter.....John 14: 15-21
Apr. 5. How the Spirit Came.....Acts 2: 1-12
Apr. 6. Who the Spirit Is .....John 15: 22-27; Luke 4: 18
Apr. 7. What the Spirit Does.....John 16: 8-11
Apr. 8. The Church Begins.....Acts 2: 41-47

The Courage of the Early Christians—Acts 3—5.

Apr. 9. Exhortation to Courage.....Joshua 1: 1-9
Apr. 10. God Encourages.....Jeremiah 1: 6-10
Apr. 11. A Prayer for Courage.....Acts 4: 23-31
Apr. 12. Peter's Courage.....Acts 5: 17-29
Apr. 13. Paul's Confidence.....Acts 9: 23-31
Apr. 14. A Call to Courage.....1 Cor. 16: 10-14

For Meditation and Prayer

O GIVE thanks unto the Lord; for he is good: for his mercy endureth forever. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you.

Now is Christ risen from the dead, and become the first fruits of them that slept.

Alleluia, alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him.

This is the day which the Lord hath made; we will rejoice and be glad in it.

We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. Because I live (said Jesus) ye shall live also. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

For this corruptible must put on incorruption, and this mortal must put on immortality. O death, where is thy sting? O grave, where is thy victory?

O God who by thine only-begotten Son hast overcome death and opened to us the gate of everlasting life: Grant us, we beseech thee, that we who celebrate the festival of our Lord's resurrection, may by the renewing of thy Spirit arise from the death of the soul; through Jesus Christ our Lord. Amen.

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Naramata's "Bob" McLaren

IN THE NEXT ISSUE

A New Kind of School
By A. C. FORREST

Happy Valley, Labrador
By R. N. ROWSELL

CAISTOR CORNERS IN THE SPRING

THE OTHER DAY the Rev. J. Sheridan Bole came in from Caistor Corners and stopped long enough to tell us how spring was starting to blow in up his way. We tied him down to a chair for a little to look over some verse the poets had been sending in. While THE OBSERVER hasn't much space, we hate to reject some young Milton without having his lines well considered. His close friends often call J. S., Shelley behind his back . . . a tribute to his taste for word and phrase and his knowledge of the Bards.

The usual space for the columnists went this issue to the symposium on "If a man die, shall he live again?" (pp. 16, 17 and 18), so while his Caistor Corners is still as fresh as the seasons it tells about, we will run it here:

"We are in mid-March in the country now, and the 'hounds of Spring are on winter's traces'; soon will come the days when the 'mother of months, in meadow and plain, fills the shadows and windy places with lisp of leaf and ripple of rain'."

We who dwell in the countryside watch the seasons come and go. One season eases itself into another with little effort and we who pace the uplands obediently follow. Soon the farmer will stride across the fields planting again the living grain.

Only yesterday, it seems, Fall was with us; and we can recall that day when on a drive through the countryside along the slow turning roads we saw the colours of Autumn burning like a million bonfires in a million places. The farmers were busy at their tasks. In the gardens the earth gave up potatoes and mangels; and in the fields the shocks of corn drowsed in the heat, while in the furrows between, the yellow cobs lay in heaps like nuggets of gold.

When Winter Came

Then the winter came, the cold winds leading the snow in white battalions across the land. It piled in drifts; where in the short winter afternoons the purple shadows slept, cradled within the curved banks. Our flocks and herds were brought in and sheltered within the warmth of our barns. Over all crept the mystery of an ineffable silence, hushing our comings and goings. A friend who visited us for a few days from the city kept remarking on this quietness. It is the womb of our thoughts. We do not do much conscious thinking in the country; we employ ourselves rather in a "wise passiveness." We absorb and are absorbed. We become one with our work and our work one with us. Unlike the city dweller we do not lay our toil aside when the whistle blows, but in busy noon and silent night we live and have our being in it.

Christ noticed this. You plant the seed, He said, and while you sleep your work is accepted by Another and it goes on. And so it is. Even now the wheat, planted last Fall—Fall wheat we call it—is greening in the fields, its roots shot safely into the earth that it may be ready for Spring's upsurging life.

The Rhythm of the Seasons

We dare not work feverishly or make haste, as some do, but instead we keep in rhythm with the turning seasons, and with the stars that in their courses bring the seasons; and with Him, who while we sleep brings forth the seed to its harvest.

And we who minister in God's holy mysteries to these folk along the rural ways must be aware of this; and wise in the lore of the seasons. They move to cosmic powers and so must we, to the power of God; and wait patiently for the Springtime of the spirit.

And for the harvest, too. For have we not named the little plot beside our church, where after the sowing and the reaping, they sleep who toiled in these quiet fields, awaiting now the Springtime of resurrection . . . have we not named it God's acre. For them the harvest will come, for some thirty fold, for some sixty fold and for some an hundred fold, of glory and reward.

The winds of March may yet blow, for Spring comes slowly up this way; but steadily the South wind gains and becomes the trumpet of a prophecy and we exclaim, "O wind, if Winter comes, can Spring be far behind?"

The whitest bloom in all the world will soon be on the wild plum tree where it stands against the far wood's edge and—knowing the unity of all the seasons—"about the woodlands we will go, to see the cherry hung with snow."

The Steep Climb of Faith

WE HAVE been told that on the side of a hill outside Jerusalem little chapels have been built to mark the events of Holy Week. Pilgrims pause a moment and say a prayer at the places commemorating the Last Supper, Gethsemane, the Trial, the Crucifixion. High up the hill there is the Chapel of the Resurrection. A traveller finding himself weary at the Chapel of the Cross rather reluctantly begins his climb to the last station, when he notices that the paths, which had been well-worn, become less travelled and somewhat overgrown. Few had continued to the top. He sees in it a symbol of the faith of many.

The Resurrection, not the Cross, is the high note of Easter, and while both are central to the faith, without the Resurrection the story of the Cross would not have been preserved by the Church. In fact, there would have been no Church.

Yet for some the steep climb of faith from Calvary to the empty tomb comes hard. It's a climb which must be made. Our Church is the Church of the Resurrection. Our Sunday is not the Jewish Sabbath but the first day of the week when Christ rose from the dead. Our Lord is not just a crucified Lord whose Cross we take up; He is a resurrected, living Lord still with us helping to bear our Cross, and because He lives, we live, too.

GOOD SAMARITAN RELIGION

IT HAS become a custom with United Church people to make a special contribution to the Church's work at Easter. For some this may mean taking up a cross; for others it is a gift thankfully given out of the overflow. Two years ago, when there was so much hunger in Korea and other parts of the world which had been seared with war and disaster, there was a fine response of $239,000. Last year there was less drama in the presentation of the needs and many gifts went elsewhere or were withheld—only $93,000 came in.

This year the Church has asked for extra funds for its Good Samaritan services. So few seem to know how much of our mission work is of a Good Samaritan nature, that we have in the Church 15 hospitals in Canada and 15 overseas (supported by our M. and M. and Woman's Missionary Society funds); that 5,000 lepers are cared for in seven colonies . . . that we have five constantly working clothing centres and two depots, which last year shipped 120 tons of clothing to help clothe the naked . . . that there are 16 city missions ministering to the bodies as well as the souls of men . . . that we have 13 homes for the aged . . . seven redemptive homes for unmarried mothers . . . 12 summer camps for children whose parents can't afford to get them away . . . 20 youth centres helping to combat juvenile delinquency . . . 36 Churches of All Nations ministering to New Canadians . . . 9 mission boats plying the coasts . . . agricultural missions in Angola, India, Japan, Korea . . . and on and on and on. That is what this Lenten offering is for.

In addition, out of this Easter offering $100,000 is pledged for food for the world's hungry. This pledge must be met whether it is given at Easter or not.

THE OBSERVER has told and will continue to tell the story of this work. With no hesitation it urges all members, adherents and friends to support continuously the funds which make possible all this work (both W.M.S. and M. and M.) and make an extra gift at Easter.

TORONTO'S BAD TASTE

RECENTLY we stood by the crack in the Liberty Bell in Philadelphia, and watched as workmen across the way from Independence Square cleared old buildings to make room for a great new civic project. A Canadian cannot travel in the United States without being moved by the pride the American people have in their short history, and the care they take of their civic centres and monuments.

Then we returned to Toronto!

And Toronto was taking initial steps with the help of the Provincial Government to acquire property to erect a civic centre—to be named for and operated by a brewery.

Of course Torontonians at first thought the brewery was going to provide the funds. There is some excuse, we suppose, when people think they are selling their civic soul for material gain. But it turned out that Toronto wasn't even going to be paid for its loss of dignity.

Toronto is one of the most fortunately situated cities in North America. It is said to be the most rapidly growing city in the world. It is rich, and the tax rate is modest. In years past it showed pride. But Toronto is changing.

We submit that no city without very careful thought would step aside to let a private concern build or operate its civic institutions. There would be something to be said for it if it were a private foundation, acting out of charity.

But no city possessing real pride and dignity abdicates its responsibility and renounces its privileges to permit a private firm, a brewery, to build, operate, and exploit its civic centre for gain. A foundation might do this to honour a distinguished name. A firm should not do this to promote its products. And if a firm has not that sense of propriety, the city fathers should have it. In Toronto, apparently they haven't. And Toronto's people have not bothered to protect its name and heritage.

An Easter Study

The Faith Which Easter Kindles

By GERALD R. CRAGG*

EASTER is widely celebrated. It is not always wisely observed. The vagaries of a secular society can be ignored. The Easter bunny and the Easter bonnet may be annoying irrelevancies, but they could be dismissed as minor irritants if Christians themselves did not often join in depreciating the message of their greatest festival. Easter is sometimes made the pretext for dissertations on man's immortal nature. The arguments for personal survival are varied and strong, but Easter declares something different and something vastly greater. In many of its forms, the argument for human immortality begins with man's potentialities and ends with man's destiny; it affirms that we have certain capacities and sees these developed towards certain ends.

Easter, on the other hand, draws no inference from man's inherent nature—perhaps because the immediate background of that great event would encourage but a sombre view of what man does when left to his own devices. Easter does not argue from man's nature, but from God's. It does not begin with what we have it in us to become but with what God is able to do. Easter is not the flowering of man's highest possibilities but the unfolding of God's eternal purpose. It is not the culmination of a process of human development, but the mightiest of the mighty acts of God.

The Easter message begins with God, and it declares what he has done. It points to the living Christ, and affirms that "God raised him from the dead." In this act of God, we have the supreme revelation of the divine nature. The great prophets had known that God is holy; they had even understood that he is merciful. How the demands of righteousness and the activities of love could be perfectly reconciled they did not fully see. This insight was reserved for those who watched with true discernment the unfolding of Christ's life among men, and especially for those who could grasp the essential meaning of his death upon the cross. But the story did not end at Calvary, and Easter declares the transcendent power of God's holiness and love.

We are not, however, merely given a demonstration of holy love in the majesty of its power. We are bidden to observe, but we are also invited to participate. The resurrection is something in which we share. That fact explains both the emergence of the Christian church and its maintenance throughout all the intervening generations. It was the resurrection that changed a defeated band of fugitives into the glorious company of the apostles. It was the resurrection that provided them with their message and with the infectious confidence which made its impact so irresistible. They had no doubt that Christ had risen; they knew that in his victory over man's last and bitterest foes they had their part. They were convinced that those who came into immediate contact with Christ would also experience the power of his resurrection. In that knowledge was newness of life. In Christ all things were made new; the only adequate parallel to the refashioning of human life was the first framing of the universe. The new creation stood as the counterpart of the old.

But it is not enough to affirm the fact of God's creative power. The important question is how we can relate ourselves to that power so that it becomes effective in and through us. The gospel of Easter is about God, but it is for us. Christ's resurrection declares that God's power can remake life, and it shows how that power finds entry into our lives. Our participation in fuller life is participation in the kind of life Christ lived. With disconcerting clarity he set forth its character. We are to deny ourselves, take up our cross, and follow him. The new life is not centred in self; because of the power of love, it is increasingly centred in others. It is not negative renunciation; it is a positive response to the love which flows from God, and consequently it is the way to fuller and more abundant life. Now the kind of life which spends itself to the uttermost in love finds its perfect expression in Christ's cross; and it finds its true fulfilment in Christ's victory. Easter shows the correlation between the completeness of the surrender of life to God and the completeness of its restoration in glory. Christ assured us that those who lose their lives for his sake will find them. At Easter this basic law of life is declared in its most profound and far-reaching form: the life yielded in complete obedience to God becomes the vehicle through which the power of his love is made manifest.

The power of God's love remains outside our lives until we consciously respond to what we see in Jesus Christ. Only then can the dynamic of the new life begin to work in us and through us. The preoccupation with self which explains the weakness and poverty of human existence finds its answer in Christ, who lives because he lives unto God. So the victory which he won is one in which we can share. We die with him to the power of sin; with him we are made alive unto God. Easter declares that we can enter into a new kind of life, which because it is life lived in and for God, cannot be overthrown.

Easter proclaims the possibility of new life of the individual; it also renews the offer of the life by which the Church is continually sustained. The Church was created by the Resurrection. We may sometimes feel that it shows insufficient signs of it today. Its weakness is all too evident. It is divided and distracted. It is encrusted with conventions; it seems blind and deaf and impotent. The glory and splendour of the divine life appears only a dream. But dry bones can live if the spirit of God breathes upon them. The church lives only by the power of God; if the church is ready to receive in fuller measure the gift of God's Spirit, the glory of the divine life will be renewed within it.

If the gospel of the resurrection is the promise of power for the church, it is also the justification of hope for the world. The present outlook may be bleak, and the horizon dark. The dream that the nations will bring their honour and glory into the Kingdom may seem faint and far-removed. But when we are at the end of our own resources we are only at the beginning of our resources in him who was raised from the dead to be "a prince and a saviour." He reigns to save, and though we do not yet see all things put under his feet, "we see Jesus crowned with glory and honour." By the faith which Easter kindles, hope for the world is constantly sustained. ●

*Rev. Gerald R. Cragg, Ph.D., is minister of Erskine and American Church, Montreal.

I and S THEY CALL IT— BUT WHAT DOES IT MEAN?

By FRANK CHAMBERLAIN*

WHAT does the world at large think about The United Church of Canada, 31 years old this June 10th?

More to the point, what does John Jones, United Churchman of Pincher Creek, Alberta, think about it?

How does he feel about it? What does he know about it? Where and how and from whom does he get his information about his church?

And what *is* The United Church of Canada? What is its mission to Canada and the world?

To some, the Church is a local congregation, to others, it's a mission in Northern Rhodesia. To some it's a downtown mission like Fred Victor; to others it's a marine boat calling at scattered little fishing villages in Newfoundland. To some it's a social gospel; to others it's an ecumenical movement. It depends upon your point of view, your imagination, your knowledge.

All these are matters of special concern to a newly-formed Board of the Church—one year old in July—known as The Board of Information and Stewardship.

Slowly, not without pangs and stumbling, there has emerged from this new Board of the Church a fresh pattern for a long-term programme of interpreting the mission of the Church, through a more comprehensive use of all modern media of mass communication.

Over many years, in The General Council, Conferences, Presbyteries, Boards and local congregations, men and women have talked about the Church's methods of interpreting the Church's work. A host of people have for years striven to find some way of improving, co-ordinating, integrating, centralizing the many-pronged programme of education, promotion, publicity—call it what you will—carried on by the General Council and the many Boards and departments of the Church.

Sackville's 1954 General Council gave the necessary authority. A new Board was created. It was tagged "The Board of Information and Stewardship." The fund-raising function of the Missionary and Maintenance Department was to remain outside it, stewardship cultivation to be included. The former Committee on Missionary Education was to be enlarged in scope and its work undertaken by the new Board. All the Audio-Visuals (what an ugly name) of many of the Boards, and liaison with the press were to come under the new Board.

There was something more—the whole public relations programme (meaning the policy of the Church as it relates to public opinion) was to be placed in its care.

Then came the problem. Who would head this new Board? What man was there in the Church with the skills, the energy and the imagination to direct such a many-sided programme? What man knew the Church and the public in such a way that he could administer a new Board with responsibilities for missionary education, stewardship cultivation and the delicate problems of public relations and general publicity?

In Canada's newest province, Newfoundland, the Vacancies Committee turned its eyes toward Herbert Pottle, Ph.D., who had a few weeks previously resigned as Minister of Public Welfare for the Newfoundland Government. Herbert Pottle had split with Premier Joseph Smallwood on the matter of economic policy. He resigned as a matter of principle. The Church post was offered to him. Dr. Pottle accepted.

When I asked the Rev. W. G. Berry, who went to Mount Allison with Dr. Pottle, what Dr. Pottle's hobbies are, he said: "Newfoundland is Herb. Pottle's hobby. He probably loves Newfoundland more than any other place. He loves its land, its waters and its people."

I asked Bill Berry what kind of a student Herb. Pottle was. He replied: "He was head of the Student Union in his senior year. For a theolog to hold that post describes Herb. Pottle better than anything else."

Under the chairmanship of John H. Moore of Hamilton, a layman who is General Manager of the Hamilton Chamber of Commerce, the new Board has held one full Board meeting (a second one is

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slated for April), several Executive meetings and set up half a dozen standing committees on special projects.

This is the only Board of the Church with laymen filling the offices of chairman and secretary.

Winner of more than one award for high proficiency in the art of making moving pictures, the Rev. Anson Moorhouse has been appointed Director of all the Audio-Visual activities of the new Board.

Historic old Berkeley United Church in Toronto has become a giant radio, moving picture, T.V., filmslide studio for the exclusive use of the Church.

Appointment of an electronics engineer for radio and moving picture work, which includes television and film strips, was made in the person of Mr. Len Green. A photographic director was also appointed. Mr. Edmund de Fay is associated with production, handles the main picture camera work and directs all cameras.

Until a permanent Director of Radio and T.V. is secured, the Church is fortunate in having the skill and experience of the Rev. Kenneth J. Beaton, D.D.

Miss Nancy Edwards, Newfoundland W.M.S. worker, has been appointed assistant to the director.

A search was launched by the Vacancies Committee for an Associate for Dr. Pottle. A Press Office was set up for the creation and distribution of news. The post of press representative went to the present writer.

A happy new relationship with The Woman's Missionary Society envisions integrating the missionary publications of the Church. Miss Frances Bonwick is responsible for editing these.

It is now evident that the new Board itself intends to take on some projects affecting the whole Church, while the other Boards of the Church will continue for a time to handle materials affecting their own Boards. But at the root of all the conversations is a desire for the eventual forming of one central distributing office where all the service materials and supplies eventually might be centralized for publishing and shipping. A central wrapping and mailing room is at least a minimum requirement.

One of the interesting things decided upon was to prepare a catalogue of all materials available so that the Church might have a ready reference to these supplies and where they might be ordered.

One of the ministers on the Board said: "Every minister ought to be a Public Relations officer." That remark produced action. Workshops in the whole field of Radio, T.V., Movies, Filmslides, Press, Folders, etc., are to be set up in the Conferences so that at least some of the skills of handling mass communication may be passed on to local people, on the so-called "Local Level."

For the first time, all the current publications — newspaper releases, newspaper

(*Over*)

Introducing

HERBERT L. POTTLE, Ph.D.

Secretary, Board of Information and Stewardship

IF YOU were to meet Herbert L. Pottle, Ph.D., for the first time you'd probably say he was a schoolteacher.

The better you came to know him the more you'd hold to the schoolteacher idea. He has an academic mien. He is studious. Research is of intense interest to him. He reads a lot. A split infinitive distresses him. He has a fair reading and speaking knowledge of French and German.

One of a big family, he was born at Flatrock, Carbonear, Newfoundland. A forebear, Thomas Pottle, was a local preacher in the Carbonear area under Lawrence Coughlan, who was sent as a Methodist missionary to Newfoundland by John Wesley.

Herbert Pottle matriculated at the former Methodist College in St. John's. After taking a Normal School course he taught for three years in Methodist schools in Newfoundland, and then spent two years as a probationer of The United Church of Canada at Hillview, Trinity Bay.

In 1928 he entered Mount Allison University at Sackville, New Brunswick, graduating in 1932 with Honours in Greek, Birks Gold Medal, and Alumni Life Honours. During his undergraduate course he took a varied interest in student life as Class President in his Junior year, President of the Student Union, and Editor of the University paper, *The Argosy*. For three summers he was a student minister at Birmingham, Sask., at Cleeves, Sask., and at Ingonish, N.S.

In the fall of 1932 Dr. Pottle registered in theology at Emmanuel College, Toronto, and also in psychology at the School of Graduate Studies in the University of Toronto. In the summer of 1933 he served as a student minister at Denbigh, Ontario. He completed two years of theology and was graduated Master of Arts in psychology in 1934, and Doctor of Philosophy in the same field in 1937. During his graduate years he worked closely with Judge H. S. Mott as consultant in the Family Court of Toronto. For a year following graduate studies he was psychologist at the clinic of the Infants' Home, Toronto.

In 1938 he returned to Newfoundland as Executive Officer for The United Church in the Department of Education, a post which he held until 1943. When, under the stress of war years, the Commission of Government undertook to co-ordinate and improve Newfoundland's child welfare services, Dr. Pottle was appointed to the dual post of Director of Child Welfare and Judge of the St. John's Juvenile Court. In 1947, upon the death of Sir John Puddester, Vice-Chairman of the Commission of Government, he was appointed to fill the vacancy as Commissioner for Home Affairs and Education.

When Newfoundland became united with Canada in 1949 one of the notable events for the new province was the organization and extension of its social services. Dr. Pottle became Newfoundland's first Minister of Public Welfare at the time of union and retained that ministry until his resignation from the Smallwood government in April, 1955, at which time he was also Acting Minister of Health. He was elected twice, in 1949 and in 1951, to the House of Assembly as the representative of his home District of Carbonear-Bay de Verde.

In 1952 Dr. Pottle made a seven-weeks' study tour of India, Pakistan, Israel and Jordan, as a member of a group of American and Canadian welfare personnel. He has lectured and written widely on public welfare questions on both the national and international levels. Within the past two years he has twice been invited by United Nations to consider carrying out social welfare assignments for certain overseas governments under the Technical Assistance Plan.

Dr. Pottle has endeavoured to apply Christian principles to social and educational problems. For many years he was Chairman of the Newfoundland Conference Standing Committee on Evangelism and Social Service. He was also Chairman of the Conference Committee on the Co-ordination of Church Policy, and Acting Chairman of the United Church Educational Council.

Before moving to Toronto he was a member of the Gower Street congregation, St. John's, of which he was an Elder and Chairman of the Board of Stewards.

In 1937 he married the former Muriel Moran, of Trenton, Ontario. In Newfoundland Mrs. Pottle held executive offices in the W.M.S., the Y.W.C.A., and the I.O.D.E. They have two daughters, Helen and Kathryn.

THE MAKING OF THE SERMON

Robert J. McCracken

"How do you get your sermons together?" is a question frequently asked of the author. Through his years of experience both in teaching (at McMaster University), and as pastor of churches in Edinburgh, Glasgow and for the past ten years Riverside Church in New York City, Dr. McCracken sets down the actual week-by-week construction of the sermon. In doing so he devotes much space to the long-range thought and plan lying behind the sermon, the selection of topics and texts, the art of spoken address and the craft of sermon construction.

This is an intensely personal book from one who has won the right to expose his own methods and thoughts to public gaze.

At all bookstores.....$2.00

THE MUSSON BOOK COMPANY LIMITED

TELEVISION, MOVIES AND RADIO PROMINENT IN BOARD PROGRAMME

clippings, Radio and T.V. programmes, moving pictures, filmslides, Sunday School publications, THE OBSERVER—a sample of every single piece of material eminating from General Council offices — were on display on 8′ x 4′ display boards at one of the Board's meetings. This display gave visibility to the variety of material, the possibility of overlapping and the certain need for more co-ordination of materials. It did not take long for the Board to instruct that experts in the field be called in to examine these publications and report on their quality.

John H. Moore, General Manager of the Hamilton Chamber of Commerce, heads the new Board

It may cost a lot of money. The Lutherans in the U.S.A. are spending two million dollars in radio this year, and $750,000 in T.V. The breweries think nothing of spending a million dollars on public relations.

The new programme will require the cultivation of all the fields where public opinion is influenced. It will require skills in production. The Church does not dare make a C-grade movie. Radio and T.V. programmes must stand up to commercial programmes or they will not get on the air. News stories have to have newsworthiness; they must be timely. They must be professionally prepared if they are to do the job they are meant to do. It will be a job of education, persuasion, information—propaganda in the best sense of that word.

There are many problems in the Radio and T.V. field. The number of programmes we can produce is limited. The number of hours available is limited. The funds available are limited. But a great deal can be done to improve the quality of religious programmes already on the air. And there is a great unexplored field where the religious message can be injected into established programmes without any cost whatever.

The Church has nothing to be ashamed of in its past programme of information. Its performance in Radio and T.V. under Dr. Kenneth J. Beaton has been creditable. The moving pictures of Rev. Anson C. Moorhouse have won the plaudits of the outside commercial world. I shall not comment upon what we have done in the newspaper world except to say that we have a fine relationship with all the press. We are given our fair share of space—but there are wide open opportunities in the field of *local* Church news.

More adequate space to perform the functions of the Board will be required. The opening of studios in the Berkeley Church will make available more space in the Wesley Buildings. A library, an exhibits room, an information desk, a carefully trained switchboard operator, a packaging and mailing room—these are requisites of an efficient department.

What a blessing it would be if a minister from anywhere in the Church could write to one central clearing office in the Wesley Buildings and order all the materials he needs!

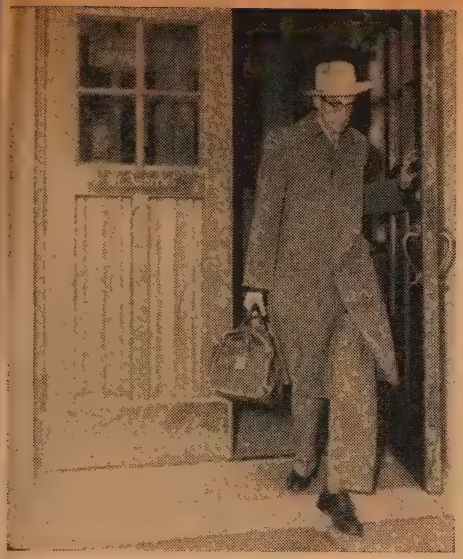
It won't be easy. The new Board will require time. And unless ways are discovered to extend the programme of the Board out into Conferences, Presbyteries and local congregations a full measure of success won't be reached.

There is a need for better understanding of the total mission of the Church. An informed Church membership will have a greater sense of loyalty and a deeper sense of stewardship. ●

THE BOARD'S AIMS DURING 1956

The new Board of Information and Stewardship has set an 18-point goal for January, 1957. Some of its aims are:

* A new radio, television and movie studio in operation.
* A press office in full swing.
* Workshops being held in Conferences and Presbyteries.
* A central mailing depot for all church literature.
* Radio and television being used in the best possible way.
* Movies and slide films being used to the best advantage throughout the church.
* Publication of a booklet of basic information about the Church.
* At least 125,000 church calendars being used.
* Establishment of an information service.



◀ Theology student Howard Groom leaves St. Andrew's College for a 40-mile trip to Hanley, where he has been student supply minister since 1950. He is seen greeting the congregation after the Sunday morning service ▶

FROM PRINT SHOP TO PULPIT

St. Andrew's College, Saskatoon, Sask., one of eight theological colleges of The United Church of Canada.

HOWARD GROOM, a married man with a family, left a good-paying job as a linotype operator in an Ontario printing shop to accept an appointment as lay preacher at the pleasant little Saskatchewan town of Wawosa.

He had been teaching Sunday School in St. Clair Avenue Church, Toronto, for three years, and had attended two summer schools for lay supplies at Emmanuel College. It led him to Wawosa in 1948, and two years later Qu'Appelle Presbytery recommended him for the shorter course for the ministry.

Since then, Howard has completed his matriculation, received his Bachelor of Arts degree from the University of Saskatchewan, and will get his Bachelor of Divinity and be ordained this year. He's now a member of the senior class at St. Andrew's College, Saskatoon.

St. Andrew's is one of eight theological colleges of The United Church of Canada. Among the men and women training there for the ministry are school principals, regular army officers, business men, farmers and recent high school graduates.

Other theological colleges are Pine Hill, Halifax; United, Montreal; Queen's, Kingston; Emmanuel, Toronto; United, Winnipeg; St. Stephen's, Edmonton; Union, Vancouver.

The story of one student's entry into the ministry is pictorially told here. But photographs cannot reveal the difficulties

(*Over*)

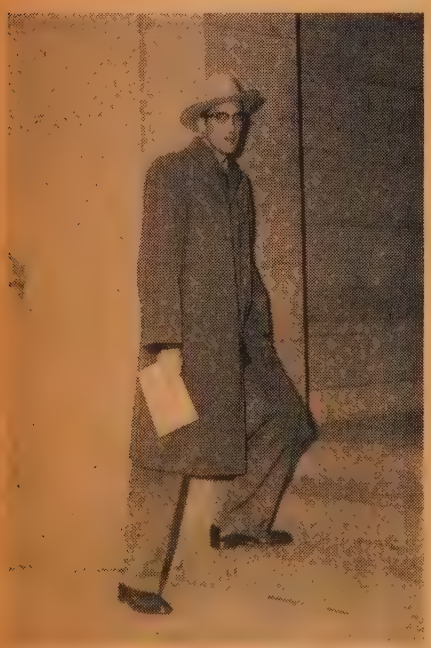
Howard sits at his Linotype machine and ponders the possibility of entering the ministry.

Recommended by Qu'Appelle Presbytery, he became a candidate and was certified to St. Andrew's. Here is interviewed by the Principal.

confronting a man in his thirties returning to the lecture hall and classroom.

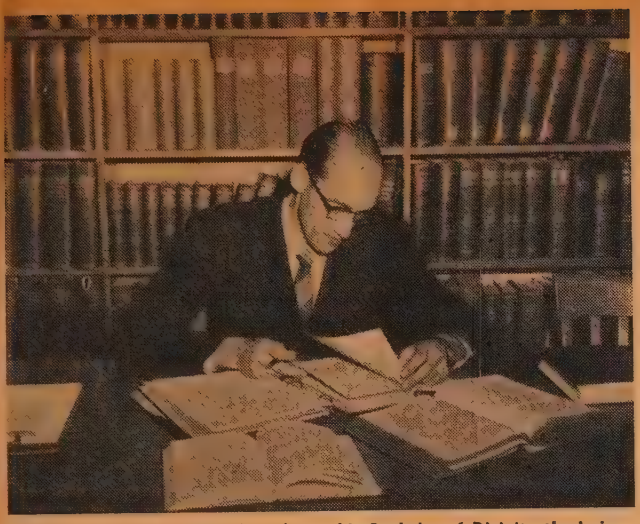
Mr. Groom went to St. Andrew's in September, 1950, enrolling for three courses at the university and three Grade 12 subjects at Saskatoon Technical Collegiate. He entered the first year of the theological course the next year, winning the general proficiency prize in April, 1952. Then he decided to take the full theology course, which meant completing three more subjects to meet university standards. Between mid-April and June he studied two Grade 12 subjects at home, passing them with marks of 100 and 92 per cent., and completed his matriculation by taking a Latin course at the university summer school. In

Howard confers with members of the faculty of St. Andrew's College, after deciding to complete his matriculation and obtain B.A. and B.D. degrees.

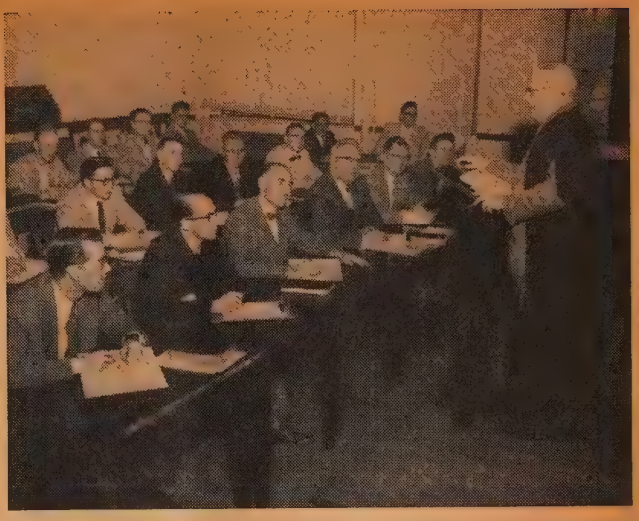


All the preliminaries completed, he enters the administration building at the University of Saskatchewan to start his four-year course in Arts and Theology.

Howard has his meals with 80 other residents, not all candidates for the ministry but from other colleges on the campus. He is served here by a fellow student earning his way through college by waiting on tables.



Well on his way, Howard works on his Bachelor of Divinity thesis in the College library.



As a Senior Class member, he attends a lecture by Dr. R. C. Chalmers in Christian Ethics and Sociology.

May, 1954, Howard graduated with a B.A. from the University of Saskatchewan, and he began work on his B.D. thesis last summer.

Despite such heavy studies, he has been student supply on the Hanley charge, 40 miles south of Saskatoon, since July, 1950. His musician wife carries on a great many of the pastoral duties while Howard is at college, and he gets a great welcome from his three children when he comes home to preach on week-ends. He devotes his full time to the charge during the summer months.

The congregation at Hanley has grown during his incumbency, many members being added on profession of faith following instruction in communicant classes. Sunday School attendance has increased, and the church building has been renovated and raised to construct a basement auditorium. ●

In addition to studies, there are opportunities for fellowship in the Common Room, sports, student activities, and worship. Here, Howard conducts morning devotions.

With other members of the Senior Class, Howard leaves the new University Hospital after receiving clinical training in Pastoral Psychiatry.

He's on his way again for another week-end's work at his Hanley Church. ♦

THE MARITIMES SET THE PACE

Little-known Westmount-Leitches Creek, N.S., leads all Canada in candidates for the ministry . . . 35 per cent. of United Church preachers come from homes of working people – 18 per cent. from farms

By W. HAROLD YOUNG*

IF I were asked to name the Pastoral Charge of the Year my nod would most certainly go in the direction of the Westmount-Leitches Creek Charge in the Sydney Presbytery, Maritime Conference. Westmount-Leitches Creek is not a large charge in terms of figures in the *Year Book*. It has five preaching places, a total resident membership of 263, and in all, 187 active families. Its total givings in the last year were $12,712. Clearly, many charges could present a more imposing statistical picture. But it has given to the Church this year five new candidates for the ministry, all of whom are now in college engaged in study leading to ordination and all of whom possess real promise for the work of the ministry in days to come. Hats off to the Rev. W. C. Amey, the devoted minister, and to the congregation of Westmount-Leitches Creek who have put the whole Church in their debt!

Small wonder that with such a lead from one of its smaller charges the Sydney Presbytery has put forth such effort that it once again heads all our Presbyteries with 11 new candidates in college this year. And this, following last year's 10! A total of 21 new candidates from one Presbytery in two years is an example to all. And once again, the Maritime Conference, as is its habit, leads all the rest with 39.

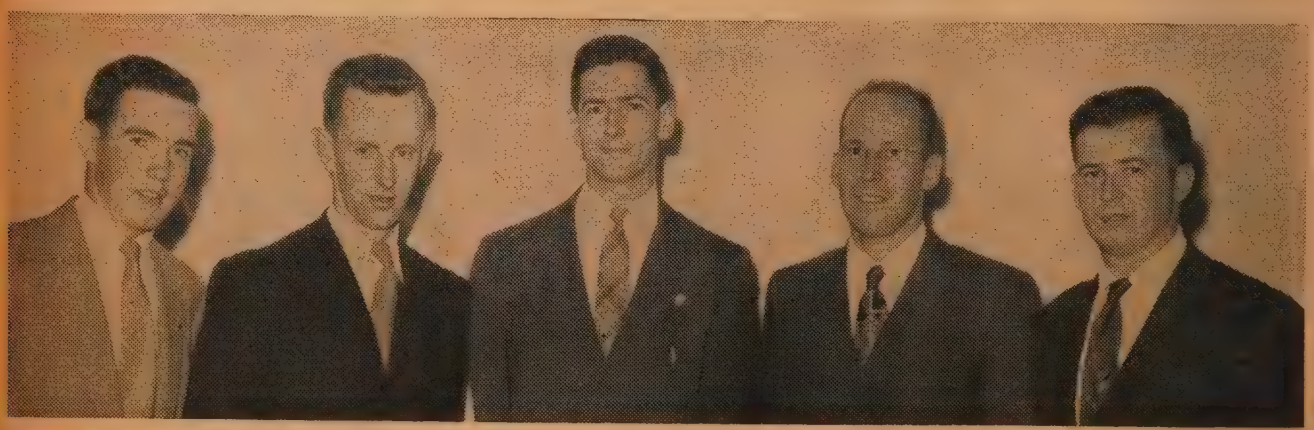
Over the Church as a whole we are slowly but steadily moving forward in this vital matter. The total of new candidates in college this year is 170 as compared with 163 last year, a new high in our history. The total of all candidates now in college stands at 627 as compared with 592 last year. This likewise represents a new high for our Church. When one remembers that ten years ago the similar total was 362 one realizes that we are moving in the right direction. But we are opening new churches at the rate of one every twelve days and every one of these requires a minister! And in addition there is the accumulated need as it has existed for years! Clearly the job is as yet far from done.

This year's new candidates have come from the various Conferences as follows: Maritime, 39; Toronto, 21; Hamilton, 18; Manitoba, 16; Alberta, 16; London, 12; Montreal and Ottawa, 11; Saskatchewan, 11; British Columbia, 11; Bay of Quinte, 9; Newfoundland, 5.

Particularly notable is the improvement in the Hamilton Conference which increased from six last year to 18 this.

But Conferences differ widely in numbers and strength, so that the figures given above do not fairly represent their relative achievements. A better basis of comparison lies in the ratio of the number of new candidates in each to the number of active church families. On this basis what might be called the "production rate" of the various Conferences can be established as follows, the figure given representing the number of active church families required to produce one new candidate in each area: Maritime, 1,501; Alberta, 2,366; Manitoba, 2,618; Hamilton, 2,832; Newfoundland, 3,688; British Columbia, 3,689; Toronto, 3,760; Saskatchewan, 3,899; Montreal and

Dr. Young is Secretary of the Board of Colleges and Secondary Schools.



The Westmount five—Gordon MacDermid, Ian MacDonald, Russell Burns, Melbourne Lewis, and Clayton Lewis. All were active in the Westmount Church of the five-point Westmount-Leitches Creek Charge in Sydney Presbytery. Three are married and have families.

Ottawa, 4,065; London, 4,521; Bay of Quinte, 4,582.

Since the overall average for the Church is one new candidate for every 2,991 families the areas that call for particular effort stand pretty clearly revealed. One surely cannot believe, for example, that young people in the Bay of Quinte Conference are so much less idealistic than are their fellows in Alberta, or that youth in the London area is so much less loyal to the Church than are their cousins in Manitoba. The clear suggestion is just that in certain areas they may not have been made sufficiently aware of the Church's need or of Christ's claims on them. Which is something for the ministers in these areas to think about since theirs is the primary responsibility in this matter.

One is often asked as to the background out of which these new candidates come. While the information in a few cases is not yet to hand, enough is available to establish some interesting facts. To begin with, 35 per cent. of this year's new candidates come from the homes of labouring men. It would appear that, despite what is so often shouted from the housetops, the Church has no more lost contact with labour than it has with the community as a whole! 28% come from homes in which the father is in business, and 18% are the sons of farmers. The manse or parsonage has given us 11% of our new candidates, and all other professions together 8%. Half of these last are sons of teachers, the other professions running far behind. The homes of dentists have given us two new candidates, engineering one, lawyers one (a judge's son), and the medical profession across the whole country has failed to produce a single candidate!

Of the total 627 candidates for the ministry in college, 17 are women, and of these four are among this year's 170 new candidates.

The moral of the whole tale is obviously twofold. First, that we may well give thanks to God for the fine response on the part of our young people which has made possible the genuine progress that has been made in this vitally important matter. And second, that we must all give ourselves more fully still to the task of helping our young people to hear and answer God's call. The opportunities for the Church both at home and abroad are developing far more rapidly than we had dreamed, and the number of volunteers which but a few years ago appeared adequate will no longer meet our need. Only when we have, not 627 as this year, but 1,000 candidates for the ministry in college can we consider the solution of our problem to be in sight, and to that goal we must now set ourselves resolutely. We shall not attain it at once, but with God's help it can be attained within a reasonable time, if only all of us —ministers, parents, elders, stewards—will carry through the portion of responsibility which is distinctively ours. ●

Dr. R. B. Hare
Surgeon

R. G. Groom, Q.C.
Lawyer

INSURANCE for TEETOTALERS

TEETOTALERS in Ontario will soon be able to buy auto insurance at reduced rates. Eventually, non-drinking drivers all across Canada will be able to take advantage of this unusual bargain sale.

Early this year the Ontario Government granted a provincial charter to the Abstainers' Insurance Company. With an authorized capital of a half-million dollars, a $200,000 stock issue will be put on the market as soon as Ontario Securities Commission clearance has been obtained. The only other obstacle to be overcome before the first policy is issued is licensing by the Department of Insurance.

The abstainers' insurance movement has been steadily gaining momentum since the idea was conceived about four years ago. Among the two dozen applicants for agencies is a Belle River man who wants to represent the new company in Essex County. A Vancouver man has asked sales agency rights for all British Columbia. There have been numerous inquiries, too, regarding policies and rates.

"I am very interested in this new company from many angles, and I believe it has a very promising future. I am vitally interested in the investment features and would appreciate information at your earliest convenience," writes a Toronto insurance executive.

The Abstainers' Insurance Company was born in the mind of Dr. R. B. Hare of Simcoe four years ago after listening to an address by W. N. Plymat, treasurer of Preferred Risk Mutual, Des Moines, Iowa. Because of the heavy financial implication, the Ontario Temperance Federation turned down his request that it study the programme. Two years ago, Dr. Hare and seven other men active in temperance work started talking and planning organization of the new company.

The directorate includes a surgeon, lawyer, clergyman, farmer, advertising executive, realtor, interior decorator and a business executive. All from small Ontario towns, they are: Dr. Hare, company president; R. G. Groom, Q.C., Tillsonburg; Rev. W. Gray Rivers, Erin; P. L. Wilson, Burford; Jack McNie, Hamilton; James Webb, Delhi; Howard Disher, Brantford; Aleck Waters, Brantford. One of the original organizers, chartered accountant G. A. Savage of Waterford, is auditor.

A suitable general manager is now being sought. The directors are hoping to find a man with wide experience in insurance administration, near or at retirement age, who would rather take over the A.I.C. managership than retire. A seat on the company's directorate awaits such a man.

Abstainers' Insurance hopes to sell its first policy early this summer. Direct sales will be the organization's selling method. Although it is thought agents will likely be hired, the company will restrict itself to direct mail sales from its Simcoe office until it is firmly established and in a position to expand operations.

Rates will start about 15 per cent. below those of most competitors, and for every claims-free year, up to a total of five, policyholders will win a five per cent. reduction called a merit dividend. At the end of six accident-free years, premium payments would be 40 per cent. below most prevailing rates.

Only those who shun the bottle at all times will be eligible for policies. Social drinkers and occasional elbow-benders cannot take out a policy with Abstainers' Insurance.

In filling out an application, a client must be able to say: "I do not use alcoholic beverages and will not do so for the term of this policy."

Dr. Hare says the screening out of ineligible applicants does not pose a problem. He points to the experience of a similar organization in the United States

(*Continued on page 22*)

If a Man Die . . .

HERE ARE SOME OF THE ANSWERS—FROM PASTOR,

the other side of death *by William Briggs*

"If a man die, shall he live again?" (Job 14: 14)
"Because I live, ye shall live also." (John 14: 19)

IS THIS life all there is, or is there something beyond? Our tenure upon earth is leasehold, not freehold. Sooner or later our lease will run out. What then? Will that be the end of us—"ashes to ashes, dust to dust"?

Many folk, like Job, feel that they could take life "standing up," if they were assured of life on the other side of death with new opportunities for personal growth, knowledge and happiness. Happily, Christians believe that death does not write "Finis" to us. With joy they claim the promise of Jesus, "Because I live, ye shall live also," and they are convinced that for those who love God and confess Jesus Christ as Saviour, another life awaits in which they shall enjoy God's holy Presence for ever in the company of heaven.

Our Lord Jesus Christ did not say much on this solemn subject, but what He says gives positive assurance about the fact of life after death. He was definite enough when He spoke those wonderful words, "In my Father's house are many mansions . . . I go to prepare a place for you" (John 14: 2). He does not argue, debate, or raise questions, but speaks with quiet confidence about life and a realm as familiar to Him as our living room is to us.

Jesus took a future life for granted, but He did not describe it. We must be faithful to His reticence and admit our ignorance. Mature Christians speak with caution and largely in symbols when pressed into describing the topography and geography of heaven.

Nor is the life everlasting of which our Lord speaks inherited by us as a matter of course. It is the gift of God which we must accept on God's terms and not our own. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6: 23). This Divine gift is much more than mere survival; it is a resurrection, in which the tragedy of death is transmuted into joyous victory in an entirely new dimension of life—life with a regenerated moral, intellectual and spiritual quality.

Even now we may have a foretaste of it, for the real moment of entry into this new life is not the moment of physical death but the moment of spiritual re-birth, as both Jesus and Paul indicate. Heaven is where God is known and loved. We begin living eternally immediately after we die, without any break in our communion with God. Did not Jesus say to the penitent thief on the cross, *"Today shalt thou be with me in paradise"?* (Luke 23: 43).

The greatest joy of heaven, as Paul affirmed more than once, will be our vision of God. Everything else—survival, reunion, social joy—is accidental. The end of all Christian hope is possession of the knowledge and love of God. Thus shall we be relieved of the burdens and restrictions of our human existence and enjoy unlimited life. We shall recover the Divine radiance lost in Eden.

To die, therefore, in the Christian view, is not to be dismissed but to be promoted. For the larger life of heaven will be progressively creative. It is doubtful that it will be a banquet hall, or a sanatorium, or a celestial concert chamber. In the hereafter our worthiest desires can be worked out in ideal conditions and in perfect fellowship with God and with redeemed souls. God will provide endless opportunities for our individual growth; and in what we become and do will consist the ultimate joy of heaven.

Nevertheless, God's gift of everlasting life, which is offered to all, can be refused or thrown away by our own wilfulness or carelessness. Those who reject the gift, preferring a life of self-will on earth to a heaven which becomes ours only through self-forgetfulness, must face the possibility of a hell of loneliness in self-loathing hereafter. Surely, however, "God is the God of hell as well as the God of heaven." Wherever and whatever hell is, God's love and God's power are there, too. If souls go to hell, they go for one reason; because they refuse God's love when He offers it. Even there the Divine love will possess the impenitent in justice. It may not be too late, even in hell, for God's love to redeem and restore. The Good Shepherd, in our Lord's parable, could not rest until all the sheep were gathered safely into the fold. It may very well be that God will not be content until He has all his bairns safely home with Him in heaven.

shall he live again? *by Greer W. Boyce*

WHEN Job asked the question "If a man die, shall he live again?" he spoke for all of us. Of course we know that the Christian Faith answers it affirmatively. Christianity declares that there is life after death. But this is an affirmation few, if any of us, can make today without conscious or unconscious questioning. Many professing Christians confess that on this matter they are far from sure. Job's question is then a live personal one.

Much needs to be said to give the full Christian answer to this question. Here I want to point out only two things concerning the Christian belief *that when a man dies he shall live again.*

The first is this: The Christian affirmation concerning life after death is essentially an affirmation about God. It is an affirmation founded upon the nature of God as revealed in Jesus Christ. Let us try to see what this means. The Christian is not

. . . Shall He Live Again?

TEACHER, AND PREACHER, YOUNG AND OLD

the only one who believes that when a man dies he shall live again. Arguments are presented from a variety of viewpoints in favour of such a belief. Reasons are advanced—it may be from philosophical speculations, or the experiments of spiritualism—to drive us to the conclusion that life after death is a fact. They purport to give objective proof of the deathlessness of personality or the immortality of the soul. Now without being able here to examine each of these arguments carefully, I would just point out that in the end they are based upon human speculations about man's own nature, and they prove to be broken reeds to lean upon when looking at a corpse. They can give little assurance of the reality of life after death and less of the nature of that life.

Whether that be so or not the Christian Faith has nothing to do with such speculations in affirming life after death. The Christian begins with God, with the Revelation of God as Almighty Love in Christ. To the Christian the mystery of death is just as dark and unfathomable as it is to anyone else. It is in fact utter darkness—except for God. His Love is revealed at the Cross as mightier than our sins, mightier than death. This reality of God is the fact we set down against the fact of death. Because He is as we have seen and believed in Him in Christ, therefore we dare to believe in "the resurrection from the dead." The Christian Faith in the face of death is simply expressed in this: "Because I live ye shall live also."

The second point follows directly from the first. Since the Christian belief in life after death is founded upon the nature of God, personal assurance of that life is therefore derived from personal acceptance and knowledge of God in Christ. It is present experience of the Grace of our Lord Jesus Christ which confirms the future hope.

One night I saw a play on T.V. The story was about a young man accused of murder. The evidence, though circumstantial, seemed to leave no doubt of his guilt. But the young woman who loved him insisted on his innocence in spite of what appeared to be the conclusive facts. When asked her reasons she could only reply: "I know Michael." In the face of the facts which all point conclusively to death's omnipotence and finality, the one ground of personal assurance is: "I know Christ. I know the Living Lord."

Disbelief in the life after death is not solely the consequence of the seeming finality of death. Such disbelief or inability to believe is the depth of our separation from God, our distrust of Him, our fear of His condemnation of our sins, our unwillingness to ground our life solely on His Grace. We seek therefore and yearn for some proof of life after death apart from God, some assurance apart from trust in His Love. It is this sin which destroys our confidence in life after death. And conversely it is being met by and accepting His Grace now that brings living hope of life after death. It is the forgiveness of sins and union with God in Christ now which makes immortality believable.

Of course we never live in a state of untroubled certainty. We continue in sin and faith at the same time. But God Himself is the answer both to our certainty and our uncertainty. Here as in all other matters our prayer is to Him for courage to take up our doubt in faith: "Lord, I Believe, help Thou mine unbelief."

after death, what? *by James S. Thomson*

AFTER Death What? This is surely one of the most persistent questions. It combines the most absolute of all certainties with the most perplexing of uncertainties. Nothing can be surer than the stark reality of death — all must die. But, is death really the end? Or can we dare to look beyond the grave for a life that is yet to come?

The Christian answer has seldom been in doubt. Our faith has always maintained that death is not the end of our personal existence but the prelude to a most momentous change that can only be described as a resurrection. Such is the tradition of Christian belief coming down to us from the New Testament, affirmed in the creeds, and constantly taught by the Church. But, can we be sure? There must be few people to whom at some time has not come the whisper of doubt which all the weight of authority cannot silence. Death seems so terribly real and so absolutely final. All direct experience tells us that bodily life ceases at death, consciousness is extinguished, and it is difficult to avoid the question whether this may not be the end of everything for our personal, individual existence.

Belief in a life to come must be a matter of sheer faith. If we are asking for absolute proofs in the sense that a law-court requires evidence of personal existence, they are not available. Indeed, for Christian faith the demand for proofs is the wrong approach to the question. The ordinary person in the full vigour of life does not give much thought to death. Real interest in this question arises not so much from the contemplation of our own end as from a concern about those we love or cherish. Are they gone for ever? In asking this question we begin to get light on the ground for faith in a life to come. Why should we want it? Not surely for mere continual existence—but for what makes it desirable—namely, to realize the possibilities of which in this life we have only the foretaste.

While hope for a life to come is a venture of faith, it is not without foundation. But it is based not only on any claim of right we can advance for ourselves: rather its assurance is drawn from faith in God. When we are assailed by doubts and fears or meet with troubled anxious souls, there is not much comfort to be gained by dwelling on our human condition, on the apparent union of body and mind that makes up our personality

(Over)

Rev. William Briggs, minister of St. Andrew's Church, Saint John, N.B.
Rev. Greer W. Boyce, minister of Kildonan Church, Winnipeg, Man.
Rev. James S. Thomson, Dean of Faculty of Divinity, McGill University, Montreal.
Rev. D. I. Macintosh, minister of Calvin Church, New Waterford, N.S.

or on the transient character of mortal existence. We must turn to God and His promises.

For the Christian, faith in God means complete trust in what He has shown of Himself in Jesus Christ. God's crowning promise is not a written statement, but a Person. Christ brings us the Gospel—the good news of God, assuring us that through faith we can be made partakers in the Divine life, that what we cannot dare to claim for ourselves, can be received as a most marvellous gift. Jesus not only taught this transforming truth, He is its personal embodiment. In Him we see our life in all its fullness, and what He is, we may hope to be. For such a destiny, which is something far more glorious and attractive than mere continued existence, life beyond death is an absolute necessity.

Christian faith completely changes the prospect of death. No longer do we regard death with fear and dismay, but in an attitude of joyful anticipation. Under the good hand of God we are well content to live life here on earth in all its fullness, awaiting the time of its completion with a calm and untroubled mind, because the real fulfilment of life is yet to come. This is not a general prescription for peace of mind but is a sustained act of faith directed towards Jesus Christ. He lived our life but He also died the kind of death that none of us anticipate. He died to save us from a death that is haunted by fear. His death was a victory over death. He died for the love of God, Who showed us His almighty power in raising Christ from the grave. His Resurrection is the pledge of all our hopes.

What can we say about the life to come? In exact detail, very little. The New Testament writers were very sure about the reality of such a life, but when they came to describe it, all they could say is that our destined existence beyond the grave surpasses anything we can imagine. It will be an altogether new kind of existence, not just a continuance of life here. The only word they could use was Resurrection. What happened to Jesus will also happen to us. We shall be separated from life here, but not from the love of God, and we may dare to believe all that is gathered into His Almighty love will be preserved beyond the grave.

At the same time, Jesus has very grave and serious warnings about death that forbid mere sentimentality. Death will be a momentous event, at which our life here will come under a judgment. Our life here is meant to be a preparation for what awaits us. Indeed the New Testament says that although we cannot describe the glory of what is to come, we can actually realize something of it now by living in the power of Christ's Spirit here on earth. This is surely the way to be ready for the great call when it comes for us.

how can we tell them? *by D. I. Macintosh*

HE WAS a rough, tough miner, drowned one Sunday afternoon while fishing. At his funeral, the Church was full of men of the same calibre, many in strange surroundings and from different denominations.

What should be said to these people about the Providence of God?

The approach would have to be from the natural to the supernatural so we began by referring to an article in *Life* on "The world we live in" where it tells us the earth is spinning on its axis at 1,100 miles an hour, whirling around the sun at 20 miles a second, and riding through space on the Milky Way at 170 miles a second, yet to our eye and mind the earth is flat, the ground we walk on is stationary.

What we need to remember as we ponder on the question, "If a man die, shall he live again?" is that we can't depend on our five senses. To all appearances death is the final conqueror, death has the last word, death is the victor, but you can't believe what you see, and feel and hear, and taste and smell. You can't depend on appearances.

Secondly, I would tell them that history reveals the wonderful fact that the actual discovery of anything is more wonderful than man's power to imagine. The men of ancient time believed the world was like a big room, with the earth as the floor and the sky as the ceiling, and the sun and moon and stars were hung out by the gods. How much more wonderful it has turned out to be!

When Columbus discovered America he thought he had gone almost around the world to India, but how much more vast was the earth than he had power to imagine!

Scientists calculated the power of atomic fission, but when the actual tests were made with the H-bomb, the power was mightier than they dared to believe!

So even with man's gift of imagination to picture the wonders of God from past experience, one can be assured that the future life and spiritual world is beyond our power to conceive, for "eye has not seen, nor ear heard, neither has it entered into the heart of man, the things God has prepared for them that love Him (1 Cor. 2: 9).

Thirdly, we would remind them of the homely illustration of the pussy cat who had three kittens, and the lady of the house made her keep them down in the basement. That was the only life they knew, a world of semi-darkness, cold concrete, gritty dust. "This is all there is to existence" they would say. Then one day the strongest kitten climbed the stairs, and when the door was open to the kitchen, sprang in, and saw before its eyes, a new world it never thought existed with its lovely smells, clean floor and dazzling brightness and cozy warmth. To the kitten it was "a new heaven and a new earth."

As we read our Bible, we grasp something of what the writer of Revelation had in mind when he gave us that wonderful picture of "the Holy City, New Jerusalem, coming down from God out of heaven. And He that sat upon the throne said, "Behold I make all things new."

Finally, we would tell them about the promises of Christ. On this tremendous subject our Lord never questioned or argued. He simply took the life beyond for granted. "In My Father's house are many mansions, if it were NOT so I would have told you." We accept without doubting, the other teachings of Christ, why should we doubt this? We have never found Him in a lie, so we accept this most profound declaration, for here is the Master speaking on His own subject. He who loves us with a love "that will not let us go" certainly will not leave us or lead us astray at such a crucial moment in our existence. Therefore we cry out with St. Paul, "O Death, where is thy sting? O Grave, where is try victory? Thanks be to God Who giveth us the victory, through our Lord Jesus Christ." (1 Cor. 15: 55-57)

IF A MAN DIE, SHALL HE LIVE AGAIN?
Job. 14: 14

IN THE NEXT ISSUE

Professor George Johnston

The Rev. W. S. Taylor

The Rev. John Mutch

World-Wide Religious News

BANGKOK. Lutheran Bishop Rajah B. Manikam, widely known Indian Christian leader, stated here in an address before the South East Asia Theological Education Conference that the preparation and training of an indigenous ministry for the Christian Church was "a matter of first priority." About 150 Protestant leaders from 17 countries attended the meeting. The training of a native ministry was a primary concern of the conference, he declared and, therefore he regarded the meeting as the most important single event during his five-year service as South East Asia Secretary of the World Council and the International Missionary Council. Bishop Manikam is now to devote full time to the Bishopric of Tranquebar in Tiruchirappalli, India, to which he was consecrated in January.

INDIA. A total of 600,000 people attended the Billy Graham meetings during his three-week India Crusade. About 16,000 were reported to have made "decisions for Christ." Mr. Graham stated on his departure that "India with her sensitivity and religious background has much to teach the West." He added that he hoped to be a better Christian as a result of his visit.

SOUTH AFRICA. Anglican Bishop Ambrose Reeves of Johannesburg charged that the government's closure order against Christ the King School, a private Anglican School attended by 550 Negro children, was a "direct and wanton attack against the Anglican Church." The Bishop saw the closure order as one of the consequences of the Bantu Education Act under which the government took control of thousands of mission schools. The twenty-three Anglican schools were closed when the Act went into effect, but the Bishop later authorized the opening of Christ the King School as a private school for the children of Anglican parents who wanted their children educated within the traditions of their own Church.

AUSTRALIA. A new inquiry into the Christian attitude toward war and peace was approved by the World Council Executive. Sir Thomas Taylor, principal of Aberdeen University, was named chairman of a special Commission to be known as "The Commission on the Theological Study of the Christian and the Prevention of War in the Atomic Age." It will explore the problem of whether modern war is a controllable means of world policy, or if it is, in fact, uncontrollable. If the Commission's finding is in the affirmative, it will seek to discover in what way and under what circumstances warfare is controllable.

The Executive Committee also decided to convene a meeting of one hundred churchmen this summer at Frankfurt, Germany, to consider the Christian's responsibility in the world today. The July 28th-August 5th meeting of the 90-member Central Committee will be in Matrahaza, near Budapest, and "Proselytism and Religious Liberty" will be the major theme. At the time the decision on meeting place will be made. The choice of Assembly meeting place for 1960 is Ceylon.

Presbyterians and Ordination of Women

For

Ordination of women in the Presbyterian Church in the U.S.A. has been appproved by a majority of the denomination's 257 Presbyteries. The action assures amendment of the Constitution by the General Assembly meeting in Philadelphia in May. Latest tabulation of presbytery votes on the overture sent down to them last May showed 156 in favour and only 57 against.

Against

West Toronto Presbytery of the Presbyterian Church in Canada defeated a proposal to extend ordination and ruling elderships to women, the former by a small majority, the latter by the casting vote of the Moderator, Rev. D. S. Jackson, who explained that his action was to preserve consistency. Opponents felt the topic of ordination, as it applies both to men and women, requires further consideration.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Now after all the talk about ear-rings on the choir girls, what do you propose we say to our wives and daughters when they go trotting off to choir with their jewelery on.

A. Why not say, "You look lovely, dear. Have you a good safe place to put your jewelery while you are in the choir?"

Q. We missed the editorial but someone told us that THE OBSERVER *condemned ear-rings and lipstick. Did it?*

A. No. Ear-rings on choir girls while they are in the choir, and *overdoses* of lipstick on same.

Q. Why is the United Church crest not considered a suitable pulpit drape of historic Christian symbolism? If not, why is it designed and sold for this purpose?

A. It is traditional to use symbols which are acceptable to all Christian Churches as a pulpit drape. The crest is denominational. It has its place. In our opinion it is preferable to use a cross or the symbol of the Christ on the pulpit or table. It has been sold for the above purpose because congregations are given freedom in such matters. There has been a hunger for colour and symbolism which the crest seems to satisfy, while there is still some prejudice against the cross, and lack of knowledge about the other symbols.

Q. What would you do with a congregation that transacts much of its business behind closed doors, by means of secretly-called meetnigs of many of the office-bearers, and then expects you to accept the decisions so reached?

A. Protest at the annual meeting.

Q. Where do writers in THE OBSERVER *and others get the term "Board of Session," and "Board of Stewards"?*

A. We don't know. Both are incorrect. It is "The Session," and "The Committee of Stewards"

Q. Is there a time limit to the length of service of an elder?

A. It seems customary for many United Church congregations to .... set a five-year lmiit.

Q. What sort of man should an elder be?

A. He should be a man of exemplary Christian character with unquestioned loyalty to his Church.

Q. How is an elder of the United Church chosen?

A. Elected by the congregation.

Q. Should an elder first have served as a steward?

A. No, but there is no reason why a steward or former steward may not be elected an elder.

Q. Can you find out how the churches which tried the Sector plan in the Stratford-Woodstock area did on M. and M.?

A. The seven United Churches raised their M. and M. pledges by 38.2 per cent. The national average increase is 6.9.

Q. Could you please explain why REV. JONES or "Rev. Smith" is an incorrect way to address a minister?

A. Reverend is a prefix which has been used to designate the clergy for several centuries. It is adjectival in form (not like Professor or Doctor or Pastor, which are nouns) and does not stand by itself. It is incorrect therefore to say Rev. Jones. It must be The Rev. A. B. Jones, the Rev. Mr. Jones. See Fowler's *Modern English usage.*

Q. Is it compulsory to give your age when getting married, even when you are obviously not under age?

A. In most, and we believe in all provinces, it is.

Q. Why is the word "Woman's Association" and "Woman's Missionary Society" not pluralized? School books, standard dictionaries, etc., use the plural possessive. You don't say "Man's clubs." Please tell me why?

A. It was ever thus. We know not why.

Q. How binding is the regulation that churches calling a minister may not offer a salary less than that received by the retiring minister?

A. We know of no such regulation, although calls must pass through Presbytery, and certainly a call which does not meet certain minimal requirements should be questioned. Our own opinion is, however, that when a congregation calls a new minister he is expected to do the same work his predecessor did, as well as he did, so why cut his salary?

Family

For the Bereaved

By CHERRY McCONNELL

THREE days had passed since my husband's death. The funeral was over, and suddenly I began to realize what had happened to me. I was alone with three children. What was I going to do? How was I going to support them? Reason left and pain took over; I flung myself across the bed and cried and cried.

A strange sensation came over me, the most wonderful feeling of peace and serenity filled me, and I knew that *all would be well.*

As I think of those moments of despair, I know how the disciples must have felt. Everything they had hoped for, all their efforts were fruitless: giving up their families and homes to follow Jesus; full of enthusiasm at His teachings, but unable to realize fully His teachings, filled with a hope of Glory. Why? Why should it end like this? What good would His teaching do for them now He was dead? Darkness, loneliness, and despair haunted them. For three days everything seemed ended.

What is this? Christ is risen. How impossible this would seem! He was dead. As all the disciples were able to see their Master, despair turned to hope, loneliness to companionship, and no longer was there darkness, but a sudden wonder and joy, and a belief that Christ's promise was to be fulfilled after all.

At Easter when the story of His resurrection is told, remember that to God all things are possible. To those of you who are bereaved this Easter message is one that holds comfort, and beyond all else, can give you Peace and Serenity. You, too, can be filled with the Spirit of the Holy Ghost, and life can be lived as it is meant to be lived, free from worry and despair. If you will let Christ help you and strengthen you, you will find that "Underneath are the everlasting arms" upholding you and strengthening you always.

Victory

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15: 57.

"Unless there had been a resurrection, and a birth in the souls of His followers of an unquestioning faith that Jesus . . . was gloriously alive again, there never would have been a Christian Church or a Christian religion. That He lived made these things possible. . . And that He still lives makes everything that is good and splendid possible. . . There is no place in life for fear or doubt or pessimism, for the power of His resurrection is the guarantee of the victory of all that is best and most to be desired.

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THE MUSIC MAKERS

By FREDERICK J. HORWOOD

HAVE you ever wondered where folk songs come from? If you look for them in a song book you will usually find the name Anon at the top corner. This, as teacher will tell you, stands for Mr. Anonymous, someone that nobody remembers. Let me tell you something about them.

There was a time when most English princes were named Henry, and ordinary boys were called John. Most of the girls were Mary or Margaret or even Susie. One summer evening John was walking home through the village after a hard day's work in the harvest field. He usually stopped at the garden gate in front of the vicarage to say a word to Susie, the vicar's daughter. She was waiting for him, wearing a gay dress and a sunbonnet and a pretty smile. This evening she had something special for him: she had two verses of poetry to read to him which she had written earlier in the day. There were only eight lines but she said so many wonderful things about John that he felt like a prince charming. He could neither read nor write, although Susie had promised to teach him. He remembered every word and said them to himself on the way h o m e, and then changed all the personal pronouns into feminine ones and found that the verses would suit Susie exactly, and he would say them to her tomorrow. She blushed a little when he said them, but they agreed to meet on the village green under the beech tree on Saturday evening. It was there that they made a tune for the verses. John sang most of it, but Susie changed it just a little near the end. They couldn't write it down because they didn't know how, so they sang it over and over softly until they had learned it by heart. When the county fair was held they sang it on the green for other Johns and Susies, and so a folk song was born. Looks as if love had something to do with it.

Once when I was in England I heard the prettiest tune being sung in the early afternoon as I turned into a lane past the smithy. I stood in hiding near a hawthorne bush while a young mother was singing her baby to sleep as she rocked the cradle under a yew tree. After she had finished I slipped up quietly and asked her if she would sing that song for me, and I would write it d o w n. She said she couldn't because I wasn't a baby. Anyway, she made it up as she went along. Each afternoon she created a new lullaby about sheep and lambs and fairies and angels and God. I was wicked enough to hope that the baby would waken, then I could hear another of these lovely songs created on a summer's afternoon. It seems that love had a lot to do with it. Of course there have been Welsh and Irish mothers who made up their own lullabies, and I am sure there were lots of Scottish lassies and laddies who made verses and tunes of folk songs. So we call them all anonymous, although they might have been our ancestors.

I hope Music Makers are finding good melodies for our verses published some time ago. I am writing this in February. You are reading it in April. By this time I may have received many tunes. April 15th is the closing date for sending tunes to me.

Will you please write a friendly letter to one or more of the new Music Makers whose names appear in this column. I always put the ages in brackets, so please find someone your own age and write them a note. You will find lots of pen-pals this way.

We welcome the following new members to our Circle: Mary Douglas (12), Kintore, Ont.; Diane Johnstone (12), Box 220, Yellow Grass, Sask.; Pamela Gray (8), 47 George V. Ave., Dorval, Que.; and twin brother and sister Douglas and Joan Weir (10), Box 48, Alton, Ont.

MUSIC MAKER'S PLEDGE

For girls and boys under 18

1. **I will be loyal to my God, my parents, my teachers, and my friends.**
2. **I will learn to play or sing only the best music.**
3. **I will try to learn something new and useful each week.**
4. **I will do something helpful for someone else every day.**
5. **I may become very busy, but I will not complain of being tired.**
6. **I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.**

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

INSURANCE

(*Continued from page* 15)

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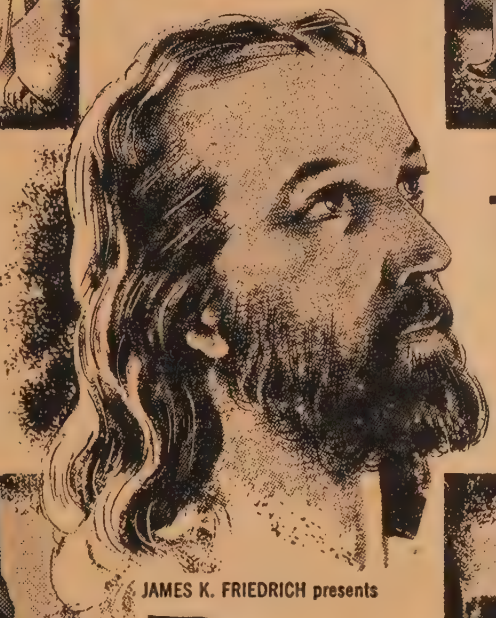

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Churches

St. Andrew's Church, Toledo, Ont., Mr. Roy D. Kennedy, student minister, with misgiving allowed a Minshall organ to be installed on trial. So enthusiastic was its reception that despite the cost — beyond their fondest dreams of financing — the congregation decided to keep it. Then they went to work and on a recent Sunday evening Mr. Kennedy dedicated the organ, debt free. A capacity congregation was present for this service and to hear the organ recital which followed. Their enthusiasm was infectious, and the Frankville congregation on the same charge decided to do likewise. The St. Andrew's people have carried out the renovation of the God's acre adjoining the church. They hope to establish a fund for perpetual care. Plans are also under way to build either a basement or an adjoining hall.

The Goodlands, Man., Church, Rev. M. E. Graham, minister, has been busy carrying through a renovations programme that has cost about $2,900. Much work was done by volunteer labour; frequently thirty or more men would be working at one time on excavating the basement, mixing cement, hauling gravel and water. The women provided afternoon lunches. Renovations included a full-size basement with an 18 ft. extension onto which a room adjoining the old hall was moved and enlarged, the Boys' Choir providing paint for this; and a propane gas heating system. The church is now much more effective with added facilities for Sunday School and congregational activities.

First Church, Jamestown, Ont. (Wawa) in a fast growing community, the home of the Helen Iron Mines, has just been completed, built almost entirely by volunteer labour under the leadership of Rev. A. W. Meacham, who is serving his first charge. Organized into teams of ten men, each with a captain, the project went forward over a six months' period. This work is estimated at a value of $25,000. In addition local contributions totalled about $20,000, while the Board of Home Missions made a grant and a loan. Rev. James A. Lyttle, D.D., Supt. of Missions, assisted in the dedication service. Rev. Roy T. Jordison preached the sermon.

Knox Church, Sutton, Ont., Rev. J. M. Wilkie, minister, was badly damaged by fire recently, mainly in the front part of the building. Water damaged the organ and the piano was destroyed. Damage is estimated at around $23,000. The congregation was making plans to rebuild the church and over $30,000 had been collected. The section destroyed was to have been incorporated in the new building. Mr. Arthur Arksay, the caretaker, overcome by smoke, was rescued by Hugh Charpentier. Gordon Smith applied artificial respiration and brought him about.

WELCOME TO BERMUDA

Photo by H. De Silva

The Moderator and Mrs. Dorey are shown being welcomed on their arrival in Bermuda. Left to right, Mr. J. L. D. Gibson, J.P., I.S.O., Secretary-Treasurer of Synod; Mrs. Dorey, Rt. Rev. George Dorey, D.D., and Rev. J. A. Berridge, Chairman Synod of Wesleyan Methodist Church of Bermuda.

The Moderator in Bermuda

WHEN the Trans-Canada Airliner from Toronto touched down at the Bermuda Air Terminal on January 26th, the Moderator, Rt. Rev. George Dorey, D.D., and Mrs. Dorey were welcomed by Rev. J. A. Berridge, Chairman of the Synod of the Wesleyan Methodist Church —in union with The United Church of Canada — and Mr. J. L. D. Gibson, J.P., I.S.O., Secretary Treasurer, as well as other members of the Synod in the reception party.

Guests of Dr. J. H. Freestone at the lovely St. George's parsonage, Dr. and Mrs. Dorey spent a busy few days, becoming familiar with the beauty of the country —the weather was perfect—and the work of the Church in that area. They met the Bishop of Bermuda, Rt. Rev. John Jagoe, D.D.; called upon the Governor, His Excellency Sir John Woodall, and Lady Woodall and greeted over 300 members of the Methodist Churches in Bermuda at a large reception given by all Ladies' Aid Groups. A picture album with Bermuda scenes and photographs of the churches was presented at that time.

The Moderator spoke and preached in many of the Bermuda churches to interested congregations, one service being broadcast over Z.B.M. A special service was held at the Cobb's Hill Warwick Methodist Church in honour of the founders of this church, which is the oldest of any of the Methodist Churches now in existence. It was built between 1825-27, mostly by slaves who toiled in the moonlight and on holidays bringing stone and lime and wood to erect a place in which they might worship. Edward Fraser, a slave leader eventually freed, became a most outstanding Methodist preacher. The minister, Rev. J. C. Johnson, gave the history of the Church on this occasion, and Dr. Dorey was presented with a cedar walking stick made from one of the original rafters which had to be renewed in 1947. The Moderator also addressed a special meeting of the Synod which followed a luncheon given by them in his honour. And he addressed the Hamilton Rotarians at their weekly luncheon.

Showered with gifts and good wishes, the Moderator and Mrs. Dorey left for Canada on February 10th. Their visit was a particularly happy one. They saw the loveliness of the Islands, made the personal contacts that mean so much, and carried away with them a greater knowledge of the work of the Bermuda Wesleyan Methodist Church. Mr. J. L. D. Gibson in writing about the visit says, "The ties of The United Church of Canada and the Wesleyan Methodist Church of Bermuda will ever be the greater, made so by the personal contact of the Moderator who spared a little time to visit our Islands."

Presbyteries

Assiniboia Presbytery welcomed two new ministers: Rev. R. W. K. Martin, Edinburgh, to be ordained in June, and Lay Supply James Thompson, formerly with the Salvation Army and the Bible Society.

Kamloops-Okanagan Presbytery placed the accent on the National Evangelistic Mission at the recent meeting in Kelowna. Rev. G. A. Affleck conducted a Retreat which contributed much valuable help to the progress of the Mission in the Valley. Naramata students gave personal testimonies during the worship service they conducted, and Dr. G. H. Hamilton, President of the Conference, gave a stirring address on Evangelism. Mr. Harry Mullen, Vernon, was received as a candidate for the ministry.

Bruce Presbytery in a move to maintain fair treatment for our Indian people voiced a protest against such T.V. programmes as hold the Canadian Indian in disrespect; and regretted also the discriminatory publicity given to crimes committed by Indians. They held that in the Christian faith God's love is to people of all races.

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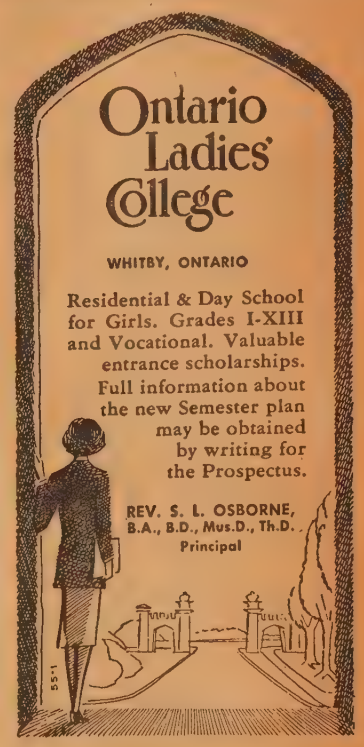

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

A Toronto morning paper carried a news item the other day stating that one of our large stores had announced it was sold out of Bibles. This was due largely to the six-week series of Wednesday night Bible Study Lectures being given by Dr. C. A. Lawson in Timothy Eaton Memorial Church. It is reported that more than 700 people are attending these lectures, many remaining for group discussion. . . and on that subject we are reviewing *All of the Women of the Bible* by Edith Deen (Musson) $4.95, about which Dorothy Dumbrille is most enthusiastic, and also *On the Wings of the Word* by Roland Hall Sharp, a story of the adventures of the Bible (Little Brown), $5.00. Musson is advertising in this issue the new book, *The Making of the Sermon*, by Robert J. McCracken, $2.00. It has just been received and will be reviewed in these columns shortly. Dr. McCracken, minister of Riverside Church, New York, is well known in Canada, and the subject is one he is thoroughly qualified to handle.

All of the Women of the Bible

By Edith Deen. (Toronto: The Musson Book Company Ltd.). $4.95.

Reviewed by Dorothy Dumbrille

When Edith Deen's articles on twenty-five women of the Bible appeared in a woman's department for a metropolitan newspaper great interest was manifested by local ministers as well as readers; letters came from many areas suggesting that these articles be published in book form. The author went even farther; she compiled a comprehensive encyclopaedia or dictionary including all of the women of the Bible, with the object in mind that through greater knowledge and understanding of the lives of these women "many people will exalt the power of God and turn eagerly to the Bible, the great record of our search for God and His revelation to us."

The book begins with Eve, and ends with the women in Revelation who represent apocalyptic symbolism, to which the key has been lost. There are even the unnamed women who assembled at the tabernacle, the young women who went out to draw water, the women with tabrets, the pagan godesses, and the women of Proverbs.

We cannot begin to express our admiration for this book which will be of so much value to those engaged in Sunday School work. There are three hundred and sixteen concise biographies, including fifty-two searching studies of women in the foreground of Biblical history, more than one hundred and twenty-five shorter sketches of named women, and more than one hundred and twenty-five sketches of the nameless women who make up the background of our knowledge of Biblical history.

With the study of each woman, the author gives us the Biblical Chapter and the verses where she is to be found in Scripture. Immediately we may put our finger upon the whole story of any one woman we wish to locate. This, we believe, is the only work of its kind and a feminine portrait gallery unsurpassed in the world of literature. "All are here—saints and harlots, faithful mothers and wives, queens, sorceresses, concubines and business women, in inspiring detail."

Here is rich material for the teacher and minister, the writer looking for new characters, or the Bible student. It can make of the ordinary reader a Bible student, also, for the Bible is filled with colour and drama and this author has made her characters emerge as human beings and has commented on their influence and their times.

On the Wings of the Word

By Roland Hall Sharp. (Toronto: Little Brown and Co.) $5.00.

Reviewed by E. L. Hall

On the Wings of the Word is a story of the Bible; the Bible in many lands and under many circumstances. It is not merely of what the Bible is about, or how it is received, but recounts the adventures of the Bible, the experiences and vicissitudes through which it passes. It reads like an exciting adventure story—and it is true. The Holy Book, whether of the Protestant or Roman Catholic Versions, is hated in some lands, forbidden by law in others. In still others it is a hidden treasure, sought avidly, and studied in secret, while in a few, struggling still to throw off the yoke of the Red Terror, the Book is revered as the one bracing hope against Terror, the

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one inspiration of flagging spirits amid surroundings of black despair.

Roland Hall Sharp has written something that is a travelogue, a history, and a treatise, all in one, and has succeeded in making it very interesting. No one can follow the amazing incidents, the near disasters, the totally unlooked-for triumphs that mark the career of our Bible without being impressed, and if there exists grounds for criticism at all, it lies in the fact that the writer is inclined to be prosy—in the sense that some paragraphs tend to be tedious. Matter a-plenty he has, and he uses it, but if some episodes were presented less heavily — with a little timely zest — it might add a little, not unwanted "zip" to an otherwise fascinating book. *On Wings of the Word* should prove a good gift.

The United Church Observer
Every Family Plan

Honour Roll

St. Andrew's Church, Blackville, N.B.
Humber Valley Church, Toronto
Fingal, Ont.
Oungre Church, Tribune, Sask., Charge
Sturgeon Falls, Ont.
St. Andrew's Church, Toronto
Shedden, Ont.
Conquest, Sask.
St. John's Church, Stratford, Ont.
Leamington, Ont.
All People's Church, Sault Ste. Marie, Ont.
Britannia Church, Cooksville, Ont., Charge
Watson Church, Quill Lake, Sask., Charge
Camborne, Ont.
Mulgrave, N.S.
Stonehaven Church, New Bandon, N.B., Charge
Wales Church, Moulinette, Ont., Charge
Three Hills, Alta.
St. Andrew's Church, Hamilton, Ont.
Ice Lake, Gore Bay, Ont., Charge
Kagawong Church, Mindemoya, Ont., Charge
Trinity Church, Schumacher, Ont.
Desbarats Church, Bruce Mines, Ont., Charge
Galetta Church, Fitzroy Harbour, Ont., Charge
Charing Cross, Ont.
Lime Lake Church, Roblin, Ont., Charge
Canyon Church, Creston, B.C., Charge
Keswick Ridge, N.B.
Marysville, N.B.
Hartland Church, Hartland-Jacksonville, N.B., Charge
Thurso, Que.
Roblin, Ont.
Westbrook Church, Cataraqui, Ont., Charge
Hopetown Church, Middleville, Clayton, Ont., Charge
Clavering Church, Wiarton, Ont., Charge
Billings Church, Mindemoya, Ont., Charge
Delaware, Ont.
Semans, Sask.
Kamsack, Sask.
Sundre, Alta.
James Bay Church, Victoria, B.C.
West Plain Church, Roblin, Ont., Charge

"A DAY OF TRIUMPH"

(See page 23) will be shown at Oakwood, Century, Beaver, Bloor and Capitol Theatres, Toronto, in Easter Week.

Desires Historic Records

Professor Waldo Smith, of Queen's Theological College, Kingston, is making an historical study of the Methodist Episcopal Church in Canada and its school, Albert College.

He will be very grateful to hear from anyone who has records or paper relating to these, or can direct him to others who have.

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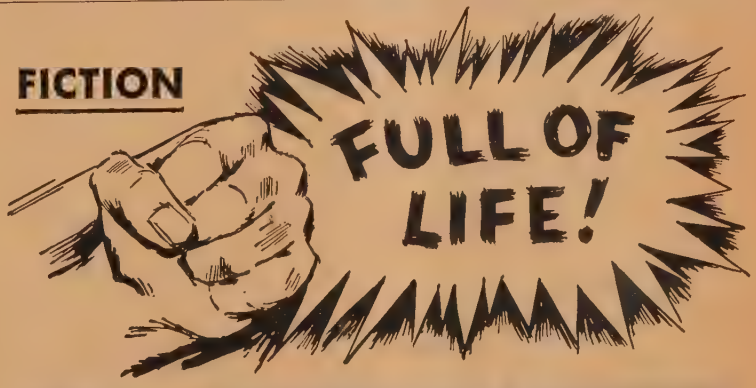

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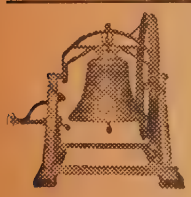

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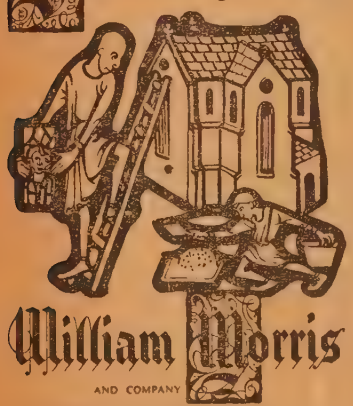

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Pulpit Vacancies

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The Baddeck Forks-Middle River pastoral charge, having two preaching appointments, will be vacant June 30th, 1956. Interested ministers are invited to write to Mr. David MacRae, Recording Steward, West Middle River, Victoria Co., N.S.

Due to the approaching retirement of minister, Inwood Pastoral Charge will be vacant June 30th, 1956. Interested ministers write Grant Dundas, R. R. 1, Inwood, Ontario.

Westmount United Church, Oshawa, (officially a one-point charge as of June 30th) requires a minister. Those interested please contact Ernest R. Allin, Secretary, 42 Harris Ave., Oshawa, Ont.

Cookstown United Church, Simcoe Presbytery, vacant June 30th, 1956. Interested ministers write Hubert Lemon, Cookstown, Ont.

Drumbo - Richwood Pastoral Charge, Oxford Presbytery, vacant June 30, 1956. Interested ministers please communicate with Victor Stotesbury, Pastoral Relations Secretary, R. R. 2, Drumbo, Ont.

Dunbarton-Fairport, two-point charge, in Toronto East Presbytery, will become vacant June 30th, 1956, due to the retirement of the minister. Interested ministers please write to the Secretary of the Pastoral Relations Committee, Miss Helen Bradd, Dunbarton, Ont.

Franklin Centre Charge, Montreal Presbytery, is now vacant. Interested ministers please contact Mrs. J. Manning, Franklin Centre, Quebec.

Kerrwood Pastoral Charge, Middlesex Presbytery, pulpit vacant June 30, 1956. Interested ministers communicate with H. C. Langford, R.R. 2, Kerrwood, Ont.

Iroquois Falls and Ansonville Charge in Cochrane Presbytery will be vacant June 30, 1956. Interested ministers please write or contact G. D. Adams, Chairman, Pastoral Relations Committee, Iroquois Falls, Ontario, Box 5.

Newly-amalgamated congregation of St. Paul's-Trinity Church of Nelson, B.C., desires the services of a minister after June 30th. Interested ministers are asked to please communicate with Mrs. L. G. Catley, 702 Observatory St., Nelson, B.C., Secretary of Pastoral Relations Committee.

Vauxhall, two-point Charge, South Alberta Presbytery, vacant July 1st, 1956. Interested ministers please write E. A. Olafson, Secretary, Pastoral Relations Committee, Vauxhall, Alberta.

The Fitzroy pastoral charge in the Ottawa Presbytery is vacant. Four-point charge with three preaching points per Sunday. Interested ministers please write to Hugh Baird, Fitzroy Harbour, Ont.

Present minister, Trinity United Church, Merritt, B.C., retiring June 30th. Ordained minister required for this four-point charge July 1. Ministers interested please communicate with Robert M. Taylor, Recording Steward, Box 207, Merritt, B.C.

Aberdeen-Vonda, two-point charge, will require the services of an ordained minister July 1st, 1956. Interested ministers please write Mrs. Kathleen Gordon, Aberdeen, Sask.

The Gore Bay, three point charge on Manitoulin Island, will be vacant July 1st. Interested ministers write to R. R. Strain, Gore Bay, Ont.

Oakdale United Church vacant June 30th. Present minister retiring. Minister required for Oakdale and to supply Eddy's Mills. Interested ministers please contact Mr. Wm. McCallum, R. R. 3, Florence, Ont.

Bredenbury - Churchbridge - Clumber, three point pastoral charge, vacant June 30th, 1956. Interested ministers please write E. W. Keyes, Secretary, Bredenbury, Sask.

Central United Church, Edmonton, Alberta, pulpit vacant July 1st, 1956. Interested ministers please write Mrs. Doris L. Reid, 10747-93 Street, Edmonton, Alta.

South River Pastoral Charge, North Bay Presbytery, vacant June 30. Interested ministers please write J. Wally Tough, Secretary, Pastoral Relations Committee, South River, Ont.

The Blackville-Quarryville Pastoral Charge will be vacant June 30th, 1956. Interested ministers please write Lester M. MacRae, Blackville, N.B.

Gull Lake Pastoral Charge, Swift Current Presbytery, requires a minister July 1st for three point charge. Present minister retiring. Interested ministers please write J. A. Glendinning, Secretary, Gull Lake, Sask.

Smooth Rock Falls, Ont., Pastoral Charge vacant June 30th, 1956. Interested ministers please write E. S. Fells, Recording Steward, Smooth Rock Falls, Ont.

The pulpit of the Erin Pastoral Charge will become vacant June 30th. Interested ministers please communicate with Mr. A. E. Douglas, Erin, Ontario.

Lyleton Pastoral Charge, Lyleton, Manitoba, will be vacant July 1st. Ministers interested please write L. N. Murray, Lyleton, Man.

Sharbot Lake United Church, a three point charge, requires the service of a minister commencing July 1st. Please communicate with Leslie Miller, Sharbot Lake, Ont.

(*See page* 30)

Birth Notice

LOUGHEED — To Rev. John A. and Mrs. Lougheed (formerly Mary Baird, Reg.N.) of Old Schore Road, Indore, M.B., India, on February 24th, 1956, a daughter, Kathleen Ann. A sister for Peter and Richard.

Death Notices

REV. GEORGE D. CAMPBELL, son of a former Moderator of the Presbyterian Church of Canada, and serving almost continually as secretary of a presbytery since the turn of the century, died in Ottawa, February 27, 1956, aged 80. Secretary of the Lanark-Renfrew Presbytery for 22 years up to 1922, and Ottawa Presbytery from 1926 until his sudden death, Mr. Campbell since retirement was hospital visitor. Born at Renfrew, graduate of Queen's University, ordained in 1899, he served with great devotion at Chalk River, Scotland, near Brantford, and from 1920 to 1946 in Cumberland, Ottawa Presbytery. He is survived by his wife, a brother, Thomas D., Toronto, and sister, Miss Jane Campbell, Pembroke.

REV. JOSEPH FLETCHER CHAPMAN died at his home, 354 Briar Hill Ave., Toronto Ont., February 27, 1956. He is survived by his wife, Annie Bertha Morris; a daughter, Mrs. (Dr.) Gordon J. Aldridge, Lansing, Mich.; a grandson, Ronald Gordon; a sister, Mrs. Harry Bellamy, Winnipeg.

MISS EMILY MacCALLUM, missionary extraordinary to Turkey and Greece, died on January 16, 1956, at her home near Athens, aged 98 years. A daughter of the founder of the Canada Congregational Woman's Board of Missions, Miss MacCallum went to Turkey in 1883, "practically founded" the Smyra Girls' School and led the way in education for girls in Turkey. After forty years and following World War I, she went to Greece with the refugees and started again what is now Pierce College at Elleniko. At the funeral the church was packed with generations of alumnae who were the pioneers in social welfare and educational work in Greece. Miss Elizabeth MacCallum, her niece, Charge d'Affairs for the Canadian Government at Beirut, was present, as well as the Canadian Ambassador to Greece, Mr. T. W. L. McDermott, and Mrs. McDermott.

REV. ROBERT McCORD, former minister at Rockburn, Que., Beachburg, Ont., Riceville and Bristol, Que., died in Scotland Jan. 23rd. Coming to Canada in 1908, he graduated in theology at Winnipeg in 1913. Seventy-five years of age, he returned to Scotland five years ago.

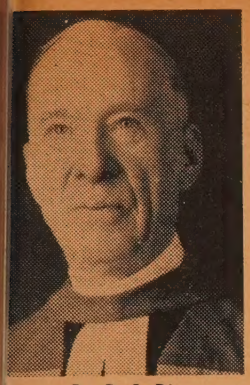
REV. ROBERT SMITH, D.D., died at his home in Montreal on February 16, 1956, three months before his 96th birthday. He was ordained to the Methodist ministry in 1887 and served pastorates in the Eastern Townships, Pembroke, Prescott, Huntingdon and Sherbrooke St. and Wesley in Montreal. For years he was Chairman of the Montreal District. He was President of the Montreal and Ottawa Conference and a member of the first General Council of the United Church. His wife, Sarah Bliss, predeceased him in 1950. He is survived by three sons, Mr. Justice Arthur I. Smith and Dr. Clifford B. Smith of Montreal and Rev. R. Douglas Smith of Edmonton.

MRS. J. J. WHEATLEY died in Montreal, Que., January 27, 1956, in her 90th year. Margaret Mary Avard was born in Bristol, N.B., in 1866, was educated there and in Mount Allison University, where she met and married Rev. John Joseph Wheatley. They served Newfoundland charges before coming to Ontario, where they were at Angus, Stayner, Coldwater, Orillia, Elmvale, Windermere (Toronto), and Parry Sound, all Methodist charges. Mr. Wheatley died in 1922. Mrs. Wheatley lived in Toronto for many years, going to Montreal in 1952 to live with her daughter Meta, Mrs. Griffin, who survives, with eight grandchildren and thirteen great-grandchildren; also a brother. A son, James, was killed in the First World War.

REV. WILLIAM E. STAFFORD died Feb. 17, 1956, at his Hamilton, Ont., home, aged 85 years. Born in Victoria Square, he graduated in 1901 from Victoria College and spent forty-four years in the ministry. He served eight Ontario charges of the Methodist Church and four United Churches retiring from Alma in 1941. He is survived by his wife, with whom he celebrated a Golden Wedding anniversary in 1951; one son, Dr. Gerald, Scarsdale, N.Y.; one daughter, Miss Dorothea M.; and two grandchildren; a sister.

MRS. J. H. WALLACE, widow of Rev. J. H. Wallace, died at Lafleche, Sask., Dec. 4, 1955, aged 86 years. Rachel H. Bugg was born in Woodham, Ont., and married in 1902. She and her husband served the Presbyterian Church in Humesville, Man., first, moving farther West in 1910 to Woodrow, where they homesteaded, gave leadership in the community, and in the building of a church and manse. Mrs. Wallace worked in both W.A. and W.M.S. and held a Life Membership in the latter, and the Bible Society. Her husband, one son and daughter predeceased her. There survive sons John of Woodrow and Dr. A. W., Vancouver; two daughters, Mrs. Hughes of Calgary and Mrs. Longworth of Lefleche; thirteen grandchildren; five great-grandchildren; one brother.

Church Educationist Dies in Saskatoon



Dr. D. S. Dix

Dr. D. S. Dix, Principal Emeritus of St. Andrew's College, died Jan. 20th in Saskatoon. He was a devoted pastor, a gifted preacher, and progressive churchman, with vigorous voice in the Church courts, and in St. Andrew's College, a teacher with conviction based on sound scholarship, historical knowledge, wide experience, and a Principal with great gifts for administration and counselling. His higher academic training was received at the University of Toronto, Knox College, Glasgow and Chicago Universities and Union Seminary, New York. While minister of Westminster Church, Saskatoon, he assisted Dr. E. H. Oliver in St. Andrew's College, leaving the pastorate in 1919 to become Professor of Systematic Theology and Philosophy of Religion there. On the Principal's death in 1935, he followed in that capacity, retiring officially in 1946, as special lecturer in 1952. Archivist for many years, at his death Dr. Dix was Chairman of the Historical Committee of the Saskatchewan Conference. Recognized in his lifetime as a leading Churchman and Educationist, he was an honorary D.D. from Victoria College, and honorary LL.D. from the University of Saskatchewan for "outstanding leadership in Church and theological education." He held many positions of trust within the Church, being President of Saskatchewan Conference, and for some years a member of the Board of Overseas Missions. Dr. Dix is survived by his widow, a son Doland with the World Health Organization of the United Nations, New York; three daughters, Mrs. G. D. McCart, Raleigh, North Carolina; Mrs. W. B. Towill, Scott, and Isobel at home.

Death Notice

MRS. MARY BURWASH died in Toronto, January 28, 1956. Following her graduation from the Methodist Deaconess Training School in 1913, Mrs. Burwash joined the Deaconess Order and served first in King Street Church and later in Queen Street Church, Toronto. Her next appointment was as Superintendent of Barbara House, where she served until her retirement in 1935. For some years she had been a member of Grace United Church, Toronto, where a memorial service was conducted by her pastor.

Memorial

Carillonic bells were dedicated at Grace Church, Lloydminster, Sask., as a memorial to Flight-Sgt. Lorne Graham Boyd, Robert William Carter and Mr. and Mrs. James Hetherington. They were the gift of Mrs. Annie Carter and family and Mr. and Mrs. J. B. Boyd.

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REV. F. BLATCHFORD BALL, D.D., was born in Cornwall, England. He came to Canada, and was accepted as a candidate for the ministry of the Methodist Church, in 1906. He graduated from Wesley College, and was ordained in 1914. His ministry extending over forty years was all spent in the province of Saskatchewan. He was elected President of Conference in 1941. He retired from the active ministry in 1955, and passed away on September 25th. The funeral service was held in Knox-Metropolitan Church, Regina.

Little Books

A Book of Daily Prayer. Edited for the Daily Prayer Fellowship by Harold Riley. (Toronto: Anglican Book Centre.) 90c.

Ears to Hear. (Lessons from the China Mission) by Victor E. W. Hayward. (London: Edinburgh Press.) (Toronto: W.M.S. Literature Society.) 40c.

Edward Bellamy. Edited by Joseph Schiffman (No. 11 in the American Heritage Series.) (New York: The Liberal Arts Press.) 75c. The book contains selected writings on Religion and Society.

Pulpit Vacancies

(*See also page 28*)

Agassiz United Church, New Westminster Presbytery, one point charge, becomes vacant June 30th, 1956. Interested ministers write Dr. M. F. Clarke, Agassiz, B.C.

Minister required for Gananoque-Pittsburg five point charge, Kingston Presbytery, by July 1st. Those interested are invited to write Mrs. Edwin Nuttall, Gananoque, R. R. 2, Ontario.

Ivan United Church, a three point charge, Middlesex Presbytery, due to illness of present minister, requires the services of a minister commencing July 1st. Write to William Tunks, Komoka, Ont.

Newington, Ont., two-point charge, Glengarry Presbytery, vacant. Interested ministers please contact Mr. Edwin Waldroff, Newington, Ont.

Carman United Church pulpit vacant June 30, 1956. Ordained minister required by July 1, 1956. Communicate with Fraser C. Whiteside, Carman, Manitoba.

Provost United Church requires an ordained minister by June 30th. Interested ministers please write Mrs. A. Thorp, Recording Steward, Provost, Alberta.

The Empress Pastoral Charge, four appointments, South Alberta Presbytery, will become vacant July 1st. Interested ministers please contact Mrs. A. K. McNeill, Empress, Alberta.

Flesherton Charge, Grey Presbytery, Ont., three-point charge, vacant June 30th. Interested ministers please write Mr. Russell Park, Box 62, Flesherton, Ontario.

Summer Exchange

Rev. P. Lawrence, The Manse, Lerwick, Shetland Islands, Scotland, a Congregational minister, is desirous for an exchange of pulpits with an Ontario United Church minister during the summer of 1956. Anyone interested should write to Mr. Lawrence at Lerwick.

Cash Prizes for Easter Photos

THERE will be no shortage of lens subjects for the amateur photographer during the next few weeks and months. And camera enthusiasts will find there will be many opportunities to win prizes with their best work.

THE OBSERVER is offering cash prizes of $15, $10, and $5 for the best Easter photographs. Entries must be received at THE OBSERVER Editorial Offices, 422 Wesley Bldgs., 299 Queen St. W., Toronto 2 B, Ont., not later than April 30th. Full details and rules of the contest appeared in the March 15th edition.

Send an 8″ x 10″ glossy print of your best Easter photo, together with all necessary explanation of the print, marked "photo contest."

Regional Schools of Music

Rev. W. Harold Young, Chairman of the Committee on Church Music, has announced the appointment of a permanent sub-committee of the standing committee: Rev. S. L. Osborne, Mus.-Doc.; Professor Kenneth Cousland and Mr. David Ouchterlony. For the last three years this committee in an unofficial capacity has been promoting Regional Schools of Church Music. It is the intention to expand the practice of holding such Schools and, therefore, the committee invites correspondence from local areas interested in the formation of a School for the Training in the Principles and Methods. Communications should be sent to Dr. S. O. Osborne, Convener, Ontario Ladies' College, Whitby, Ont. The committee will also be pleased to respond to any request for advice and counsel on problems associated with Church Music.

M & M Report

COMPARATIVE STATEMENT

	March 11, 1955	March 18, 1956
Newfoundland	$ 1,395.51	$ 2,074.15
Maritime	20,774.37	31,517.90
Montreal and Ottawa	41,809.92	46,478.41
Bay of Quinte	25,262.21	33,378.15
Toronto	71,623.37	100,681.09
Hamilton	48,610.85	61,789.22
London	28,322.16	41,155.18
Manitoba	18,596.35	22,070.05
Saskatchewan	15,579.21	17,188.24
Alberta	19,563.60	23,268.79
British Columbia	23,552.34	30,780.93
Donations	3,304.10	2,657.00
	$318,393.99	$413,039.11
		$413,039.11
		318,393.99
Increase		$ 94,645.12

H. E. D. ASHFORD,
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Bulletin Board

Conferences

British Columbia—May 16-22.
Alberta—May 24-30—Edmonton.
Saskatchewan—May 30-June 3—Knox Church, Saskatoon.
Manitoba—June 4-8—Knox Church, Winnipeg.
London—June 5-8—Central Church, Stratford.
Hamilton—May 31-June 4—Mount Pleasant.
Toronto—June 7-11—Bloor St. Church.
Bay of Quinte—June 5-8—Wall St. Church, Brockville, Ont.
Montreal and Ottawa—May 31-June 4—St. James Church, Montreal.
Maritime—June 5-10—Sackville, N.B.
Newfoundland—June 8-13—Bonavista.

Boards

Boards of The United Church of Canada will meet in Toronto as follows:

Home Missions—April 10-12.
Overseas Missions—April 10-13.
Christian Education—April 17-19.
Information and Stewardship—April 18.
Publication—April 19, 20.
Colleges and Secondary Schools—April 24-26.
Executive, General Council—May 1, 2.

Publishing House Notes

One Gardener to Another

I hope that it will not be considered irreverent to announce a book on gardening in the Easter issue of the Church Paper. Easter means a great deal more than the coming of Spring. Yet it does remind us of springtime duties and also of the great privilege of working in our gardens.

Here is a chatty book of conversations about the fun and problems of gardening. It is arranged in chapters according to months and begins with March. Readers may still begin with April if they order their copy early. The author is Garden Consultant with *Canadian Homes and Gardens* magazine.

I recommend the book quite cordially.

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GOWNS—choir and clerical. Samples and prices —no obligation. Mallabar Costumer, 375 Fargrave St., Winnipeg 2, Manitoba.

UNITED Church Building, Maple Creek, Sask., for sale—size 40' x 40'; also curved oak Seats will seat 200 persons. Building must be removed from premises.

ARTICLES WANTED

HOME Missions Church anxious to obtain Pews. Write Mrs. N. C. Peterson, Bonnyville, Alta.

MATT. 7: 7, 8. Urgent, Please, Bales of good used clothing, children's white choir surplices; Hymn Books, for Home Mission field. Thank You —Rev. Wm. Morris, Beardmore, Ont.

ASSISTANT MINISTER WANTED

ASSISTANT minister required for St. Clair Avenue United Church, Toronto. Apply W. P. Agar, Secretary Pulpit Supply Committee, 729 St. Clair Ave. West.

WESLEY United Church, Brantford, requires assistant minister for well-established and active church. Interested persons write Stanley Jones, 46 Baldwin Avenue, Brantford, Ontario.

COTTAGE FOR RENT

JUNE and September — Georgian Bay near Wyevale. All conveniences — good swimming. D. Bruce, 24 Retta, Sault Ste. Marie, Ont.

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Applications are cordially invited before May 1st. Anyone interested kindly give full particular as to training, experience, present location, age, salary, and other prerequisites expected. Apply — Rev. Harry M. Davis, 100 Bridge St. East, Belleville, Ontario.

EMPLOYMENT WANTED

EXPERIENCED stenographer wishes position in Church Office. Box 1214, THE UNITED CHURCH OBSERVER.

GUEST HOME

"COUNTRY ACRES" offers comfortable accommodation for older people in good health—$85.00 monthly. Marion Atkins, Armitage—phone Newmarket 1518.

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COOK and an assistant cook, also Business Manager for Church-sponsored Girls' Camp—Muskoka—July - August. Box 1220, THE UNITED CHURCH OBSERVER.

ELDERLY lady companion for blind woman (Protestant). Charles L. Simpson, Box 55, Blenheim, Ontario.

GIRL or woman for general office work—circular work — mailing, mimeographing. Willing learn in pleasant, congenial office. Apply Oliphant, Ontario Council of Christian Education, 150 Simcoe Street, Toronto. EM. 3-0911.

HELP WANTED

THE United Church Indian Residential School, Norway House, Manitoba — will require 5 Teachers for Grades 1-8; also, cooks and Boys' Supervisors, Sewing Matrons, etc. Applications and information may be had by writing Principal or Home Mission Board Offices, 299 Queen St. W., Toronto, or 441 Somerset Bldg., Winnipeg, Man.

HOLIDAY AND TOURIST ACCOMMODATION

PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent—General store—Post Office. Warren Lawrence, 118 Sorauren Ave., Toronto, LE. 4-2457.

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FOR summer months or by year — New modern five-room house, near beach at Port Elgin. Reasonable price to right parties. For details write Rev. Glen Betterly, North Bruce, Ont.

ORGANISTS AND CHOIR LEADERS WANTED

APPLICATIONS are invited for the position of Organist and Choirmaster for Christ Church, Clarkson, Ont. Contact W. E. Lee, Lorne Park, Ontario.

CHOIR LEADER or Organist-leader for Third Avenue United Church, Saskatoon. Duties to commence in fall or sooner. Three-manual Casavant. Choir of 40 to 45. Two Sunday services and one mid-week practice. Opportunities available for voice and instrumental instruction. Applicants state qualifications, experience and salary expected, to Music Committee, Third Avenue United Church, Saskatoon.

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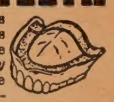

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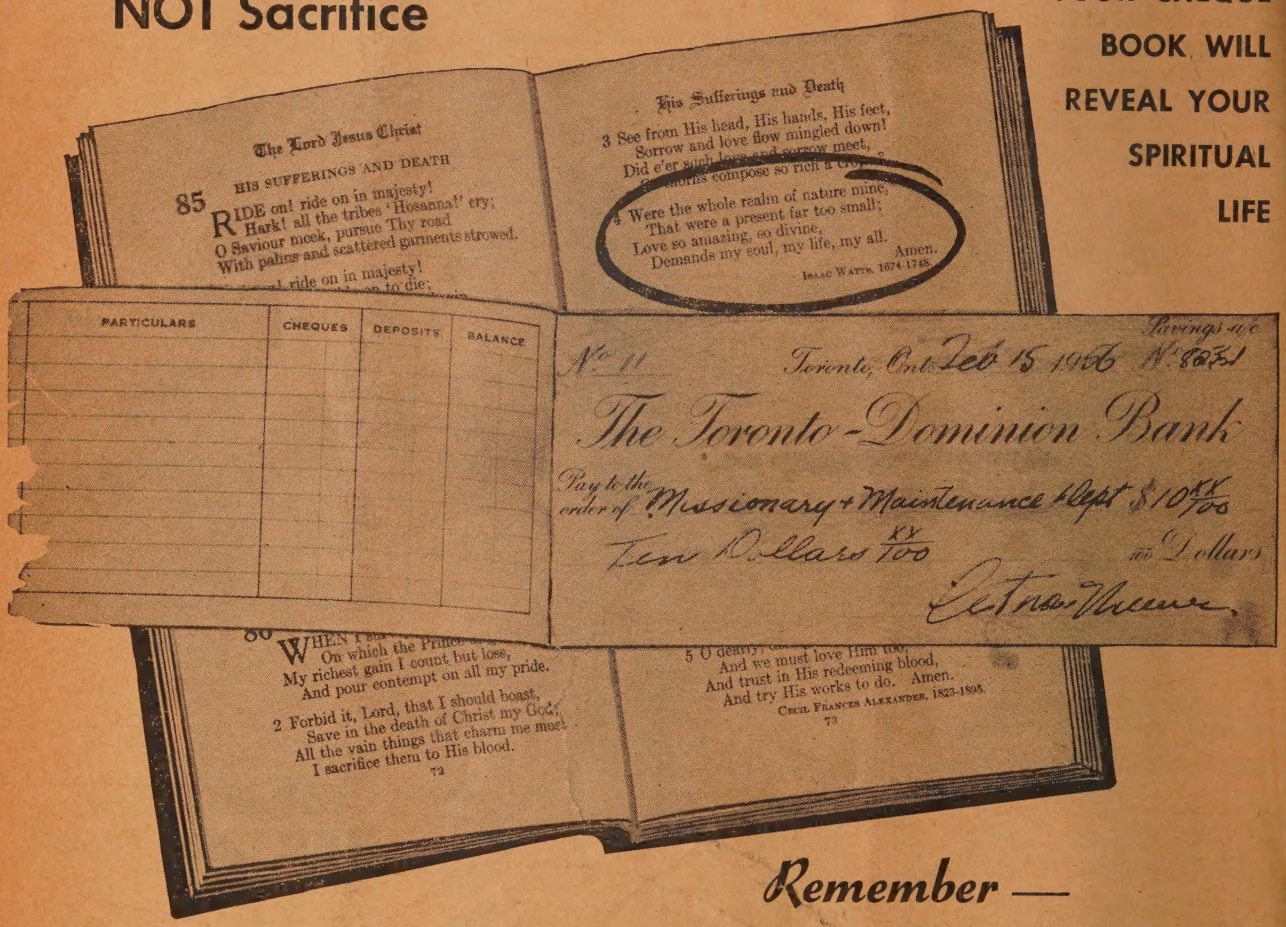
The Lord Jesus Christ
HIS SUFFERINGS AND DEATH
85
RIDE on! ride on in majesty!
Hark! all the tribes 'Hosanna!' cry;
O Saviour meek, pursue Thy road
With palms and scattered garments strowed.
His Sufferings and Death
3 See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.
Amen.
ISAAC WATTS, 1674-1748.
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Ten Dollars XX/100
100 Dollars
WHEN I
My richest gain I count but loss,
And pour contempt on all my pride.
2 Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most
I sacrifice them to His blood.
72
And we must love Him too,
And trust in His redeeming blood,
And try His works to do. Amen.
CECIL FRANCES ALEXANDER, 1823-1895.
73

Remember —

OUR EASTER APPEAL for "THE GOOD SAMARITAN SERVICES OF THE CHURCH."

Easter Blessings To All

from:

THE MISSIONARY AND MAINTENANCE DEPARTMENT

THE TREASURER, THE UNITED CHURCH OF CANADA,
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Name.....

Address.....

..... *Local Church*.....

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